



# THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

20 cents

## Contents

The Sex-Education of Children . . .	577
The Tragedy of Johnny . . .	583
On Resisting Advances . . .	586
Escape from Bondage . . .	587
For Wives and Husbands Only . . .	592
Three Soldiers and Joan . . .	593
Sister Borgia's Tackle . . .	597
On Restlessness . . .	602
The Popes and the Poor . . .	603
The Sign of the Cross . . .	608
The Valiant Woman . . .	609
The End of the World . . .	613
Readers Retort . . .	617
Thought for the Shut-in . . .	619
Portrait of Christ . . .	620
Sideglances . . .	624
Catholic Anecdotes . . .	627
Pointed Paragraphs . . .	628
Liguoriana . . .	633
Book Lovers' Department . . .	636
Lucid Intervals . . .	640

OCTOBER, 1949

\$2.00 Per Year  
\$2.25 in Canada

Vol. XXXVII  
No. 10



## Amongst Ourselves

It must have been noticed, by those who have been reading *The Liguorian* for some time, that it is subject to a quite continuous rate of cancelled subscriptions, because of some of the principles for which it boldly stands. We are not without some pride over these cancellations. Over the years we have found that there are three topics on which our particular principles raise the hackles of some readers and draw forth statements that they never want to see *The Liguorian* again. The first is the topic of social justice. We have always stood (with and after the Popes) for the natural right of workingmen to organize and bargain collectively, for living wages as a right in justice for all who work for a living, and for the ideal of co-operation between capital, labor and the consuming public as a means to ironing out the creases and wrinkles in the economic system. Almost every reiteration of these principles or practical application of them has produced its quota of this-is-the-end-of-The-Liguorian-for-me letters.

The second is the topic of race relations. We believe that racial differences in human beings are accidental and unimportant; that the essential and important truth is that all human beings, white and colored, have immortal souls redeemed by Christ and destined for heaven, that they have inalienable rights as Americans granted by the Constitution. We therefore feel bound to come out against any discrimination against negroes that makes them appear as either inferior human beings or as second

class citizens of the United States. This too brings forth embittered cancellations.

The third topic that arouses ire is the moral problem of birth control. The Margaret Sangers and Planned Parenthood promoters have done so excellent a job in subordinating the consciences of people to expediency in this matter that each time we reaffirm the natural law that conjugal relations demand conjugal acceptance of the responsibilities toward which they are designed by God, someone is apt to write us a sharp letter asking us (oratorically) what we know about married life and explosively cancelling their subscription to *The Liguorian*.

Basically, we don't like cancellations any more than the next editor. What we don't like about them is not the loss of income, but the evidence they give of closed minds on important topics. With those who disagree with us on the moral principles of social justice, we would much rather enter into long correspondence and discussion, hoping to learn something new ourselves, rather than have them turn their backs on us. With those who disagree on race relations, we'd like to be friendly in the hope that they could help us see the practical sides of the problem while we might help them see the principles involved. With those who grow angry because we state the natural law against birth-control, we'd like to exercise the power of saints, to induce them to surrender entirely to the saving will of God.

### The Liguorian LIGUORI, MO.

Editor: D. F. MILLER, C.Ss.R.

Associate Editors:

M. J. Huber, C.Ss.R.

E. Miller, C.Ss.R.

T. E. Tobin, C.Ss.R.

J. Schaefer, C.Ss.R.

L. Miller, C.Ss.R.

R. Miller, C.Ss.R.

D. Corrigan, C.Ss.R.

R. T. McKee, C.Ss.R.

Circulation Manager: R. A. Gaydos, C.Ss.R.

Business Manager: A. J. Huber, C.Ss.R.

Two Dollars per year — (Canada and Foreign \$2.25)

Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.

# THE *Liguorian*

OCTOBER, 1949

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

## The Sex-Education of Children

"When must I instruct my children about sex? What must I say?"

These questions are often asked. Here is the outline of an answer.

D. F. Miller

ONE OF the most important duties of parents is one that is most frequently neglected or poorly done. It is the duty of forming in their children a proper understanding of sex, a proper attitude toward sex, and a proper equipment of habits in regard to sex. It is a strange phenomenon of human nature that even parents who have had a miserable time correcting their own faulty youthful impressions of sex and adjusting themselves to its problems, will often take it for granted that their children will somehow muddle along into a correct and prudent attitude toward this complex and troublesome element of human nature.

This is all the more startling in view of the fact that the world in which children are growing up today is so filled with wrong notions and dangerous habits and evil practices concerning sex. Without good parental guidance, inspired both by a knowledge of the wayward tendencies of human nature, and by experience with the widespread approval of wayward tendencies, almost any child can become confused and be misled. On the other hand, a good, wise parental education on sex can fortify a child to meet and grapple successfully with almost any false prin-

ciple and evil situation that it may be exposed to.

It would be foolish to pretend that it were possible to deal effectively with the duties of a parent in this regard in a brief article. It is possible, however, to lay a foundation for fuller knowledge; to set forth a number of principles from which common sense can draw practical conclusions; even to formulate some specific directives for action. This is what is attempted here, and every parent should carefully consider this outline of his duties.

### 1.

*It is a primary obligation of parents to see to it that their children are rightly instructed concerning sex, and rightly prepared to meet the problems concerning it.*

Parents have the first and most sacred right to educate their children in all matters. This right becomes a strict duty in regard to any matter that can be properly and safely taught only by the parents. Sex is such a matter. Parents may delegate their authority to teach their children to others in respect to subjects such as mathematics, language, history, etc., as they do when they send a child to school. But education in regard to sex should be kept primarily

in their own hands because this subject requires personal and individual treatment, and because no one is equipped to handle it as safely and effectively as the parents.

No parents should feel that this is too difficult a matter for them to deal with. It may call for some thought and preparation, but the amount of time and energy they spend learning how to do it well, will be amply rewarded by the benefits that will come to their children and the heartaches they themselves will escape. Really, the process of educating a child in this matter requires only a knowledge of correct terminology, a few basic principles, and a common sense understanding of the needs of their children.

For specific problems and special circumstances that may arise, outside help may be called upon. There may be times when it will be wise to ask a physician or a priest or a nurse to supplement parental instruction to meet a special difficulty that a child is experiencing. This does not alter the principle that in general it belongs to parents to instruct their children in the fundamental truths about sex.

If, contrary to this principle, certain parents find it impossible to overcome an abnormal fear of the task, it is still their obligation to see to it that delegates of their choosing will make up, in so far as possible, for their failure. This will never be as effective as if the parents fulfilled their own obligation, but at least it will be something. It is to be remembered that not just a disinclination for the task relieves parents of the obligation; only if they are willing to admit to an abnormal mental attitude may they consider asking someone else to fulfill it. And then they must be exceedingly careful that it is a well equipped person who takes their place,

such as a priest, a teacher, or an understanding relative.

2.

*It must be remembered that sex education is but a part of total education, and as such must be deftly fitted into the whole routine of rearing children.*

One of the common mistakes about sex education for children is the belief that the whole process can be compacted into a single instruction, or even a series of instructions, given a child at a specific age. According to this foolish idea, the mother takes her daughter aside, and the father his son, at a certain age, and says: "Now I am going to tell you all about the facts of life." If anyone thinks that this is the sum total of a parent's duty, the idea should be quickly and completely cast aside.

Sex education properly means the formation of attitudes, the building up of habits, and the preparation for problems in regard to sex, and this can never be accomplished by a single instruction or a series of instructions. Children are not made charitable, patient, industrious, truthful, by a single instruction on these virtues, but only by continuous lessons, reminders, proddings, examples and sometimes punishments. So too with chastity and the right attitude toward sex: these things are the product of years of indoctrination, gradual increase of knowledge, and development of the will.

To keep a child in complete ignorance for many years and then suddenly to dump an hour or two of factual instruction into its mind is to run the risk of creating any number of strange reactions and inhibitions in its character. Its knowledge of sex should be as gradual and growing as its knowledge of religion, and accompanied by all the latter's incentives for the will. When it is necessary or appropriate for parents to give



their children some additional information, this should never require tremendous courage nor solemn circumstances; both parents and children should accept it as both a normal and natural complement of what has been done before.

3.

*In the long term process of educating a child in matters of sex, three things must be avoided: 1) a policy of awed silence and reticence on the subject; 2) misrepresentations, fancy fabrications or lies about the subject; 3) either of two extremes, viz., that of so emphasizing sins of sex that the child may think there is nothing good about it, or that of so emphasizing the goodness of sex that the child may be unprepared for temptation.*

1) In some homes, everything pertaining to sex is a forbidden subject. Even in the private and confidential relationship between a parent and child, the latter is abruptly silenced if it manifests the least curiosity about anything pertaining to sex. In this way a child can be brought up to think that there is something inherently indecent or "dirty" about the very existence of sex. These family taboos do not destroy a child's curiosity; they only make it more probable that it will seek and find knowledge from an unsavory source. If such a child ever falls into some sin of sex, the ashamed secrecy with which the subject of sex was always surrounded at home will make any kind of confession excessively difficult.

This does not imply that everything about sex should be revealed and paraded before a child's mind at a very early age. Nor does it mean that no regard for modesty should be inculcated in the child. It only means that at the proper time and in the proper place questions about sex should be answered as naturally as questions about food

and drink, religion, etc. As a matter of fact, each time the subject of sex arises between a parent and child, something about modesty and the religious motives for chastity should be added to any information that is given.

2) Some parents make their job of giving their children a correct understanding of and attitude toward sex very difficult by using fairy stories, fancy fabrications and outright lies to answer questions of their children when they are very young. Some day the children will learn, or the parents will have to tell them, that these stories were false. It is a question whether then the children will trust them for the truth at all. To tell a child, therefore, that the doctor brings a new baby in his satchel, or that the stork dropped the baby on the roof, is bad psychology and at best morally doubtful. Just the tiniest part of the real truth (e.g., that God makes a baby grow within the body of the mother) is usually sufficient to satisfy the mind of a young child, and makes later instruction so much easier.

3) All parents should have a very clear idea of the two extreme attitudes toward sex that they may manifest toward their children and that the latter may adopt to their great harm. The first is the extreme of puritanism, through which a child is permitted to arrive at the conviction that there is nothing decent about sex at all. As seen above, the habit of tabooing the subject entirely is one way of giving rise to this extreme attitude. There are other ways of producing the same effect. Some parents cannot think or speak about sex without concentrating on sins of sex. They are so upset by the evil in the world, and so fearful that their children may be damaged by it and thus contract habits of sexual sin, that their children hear nothing but warn-

ings, threats, dire predictions, prohibitions, terrifying examples, etc., in reference to sex. The result can easily be a distorted attitude toward the place of sex in human life, and, in many cases, lifelong inhibitions and fixations that make normal marriage impossible.

The other extreme is that of permitting a child to gather the impression that everything about sex is so "natural" and good that there are practically no abuses or sins to be feared. In reacting against puritanism, silence and misrepresentation, some parents go too far. They give detailed instructions to their children on sex functions long before there is any need for them. They are careless about modesty in dress, and permit such carelessness among their children, because "they don't want them to become prudes." Some have even listened to the base counsels of Freudian psychologists and adopted a carefree and irresponsible attitude toward downright impurity.

The middle course between extremes is the proper one. Neither a breathless and scared attitude toward everything pertaining to sex is good for children, nor a careless and foolhardy conviction that sex is so natural and good that it requires no modesty or watchfulness at all. The middle course will quite easily be maintained if every reference to sex is related to God's plans, and the religious motives for not spoiling those plans be clearly added to any information that is imparted to a child.

4.

*For children from three to ten years of age, instructions on sex should be occasional, i. e., fitted to the opportunities that normally arise in daily life.*

Let it be noted that "occasional" here does not mean "seldom." It means "suited to occasions", as opposed to instructions on sex that would be launched

into out of a clear sky.

There are hundreds of occasions in the life of a child when it may be suitable for parents to add a bit to its knowledge of sex functions and to fix right attitudes in its mind. Some such occasions are:

1) *When a child asks questions about sex or something pertaining to it.* It should be remembered that general but truthful answers are sufficient as a rule in this age-group. An important sign of a child's genuine confidence in its parents is its freedom in asking questions, and this should never be turned aside with a blunt refusal to answer or even a reproof.

2) *When catechizing a child.* The chapters of the catechism on the sixth commandment and on marriage provide excellent opportunities for the beginnings of sex instruction. When explaining the sixth commandment, it is customary, even with small children, to tell them that it is wrong for them to touch the private parts of their bodies without a reason; it should always be added that this is because those parts of the body have a very special purpose in God's plan that can be spoiled by wrong or sinful actions. When marriage is defined, even in the chaste language of the catechism, it is easy to add that it is in marriage that God gives husband and wife the power to have children through the proper use of their bodies. These are small items of information, but they satisfy the mind of a child and provide the broad foundations on which later instructions can easily be given. It may be said here that opportunities like this make it important for all parents to go over catechism lessons with their children.

3) *When a new baby is born to the mother.* There are always questions and curiosities at such a time, and it be-

comes a wonderful occasion for imparting correct information and right attitudes.

4) *When parent and child are together observing or studying the animal world.* Evidences of mating habits among animals, reproduction and birth as it goes on through all the animal kingdom, provide natural occasions for explaining basic biological principles of new life.

It can happen, of course, that a given child may suddenly be found to need more than "occasional" instruction. Ordinarily, in any of the occasions pointed out above, little or nothing need be said about passion or pleasure as connected with sex to the very young child. But in the case that it is found that a child has been perverted by an older person or by a companion, or has been disturbed by revelations made by evil-minded friends, a fuller instruction may and should be given at once, to offset the evil. Watchful parents, especially those who have earned the confidence of their children, will not need to fear that such things will ever happen without their being able to correct either misinformation or the beginnings of bad habits.

5.

*Within a year or two before the coming of the age of puberty, children should be instructed and prepared by their parents for this new development in their bodies.*

The age of puberty is that at which an observable activity begins to take place in the sex organs of a boy or girl. For a girl this activity takes the form of first menstruation; for a boy it is usually marked by nocturnal or unconscious emission. The exact age of the advent of puberty differs from child to child; the average is placed by experts at 13 years and 9 months for girls and 14 years and 6 months for boys.

These phenomena of the maturing body are such that unless the boy and girl are somewhat prepared for them, at least readied to understand something of their meaning and naturalness, a great deal of mental or emotional harm may be done to them. The explanation beforehand need not be too extensive; after the signs of puberty have appeared a more complete instruction can be given. But some beforehand knowledge should be imparted to prevent wrong impressions that it would be hard to efface later on.

6.

*Not long after the age of puberty arrives, rather specific and detailed instructions should be given a boy or girl that will create the proper attitude toward their contacts with the other sex, build up their defenses against self-abuse, and provide them with the right views toward marriage.*

Not that, in any case, this should be the first reference made to any of these subjects. A part of the occasional instructions received throughout the previous years will have been the inculcation of deep respect for the other sex, the explanation of the proper purpose of company-keeping, and ample references to the rules of purity and modesty that are to govern young people. Also there will have been references to marriage as a vocation, and the seriousness with which it should be prepared for.

Now, however, with the first stirrings of attraction for the other sex already experienced, and the first consciousness of their own sex as such, the time is at hand to be clear and definite. It will have to be pointed out, on various occasions, that high school company-keeping is both a dangerous practice, and an obstacle to acquiring a good solid education. The prevalence of dangerous

## *The Liguorian*

"kissing" and "petting" even among high school youths, will be offset by a clear explanation of the place of love and passion in the divine plan for human beings, and the necessity of being always on guard against indulging them outside or contrary to that plan. Girls will be reminded of their obligation not to become an unwitting source of temptation to boys (by manner of dress, conduct, speech, etc.) and boys will be reminded of the respect they must have for girls at all times. All this will be anchored to a firm hatred and fear of sin and, at the same time, a high concept and regard for marriage. It is at this time that the most valuable warnings against possible future company-keeping and marriage with a person not of their faith are impressed upon young people.

From the time of puberty onward, a sensible recognition of the dangers to personal purity, of the incentives to sinful thoughts and actions, and of the false principles dramatized by movies and popular magazines will be evident in the talks parents will have with their

adolescent children. The latter will not be permitted to forget how important for purity are daily prayer, the use of the sacraments of confession and communion, and devotion to the all-pure Mother of God.

Just as through the years of childhood there are many occasions when the foundations of good sex education can be laid, so throughout the high school years there are hundreds of occasions when the above lessons can be repeated and emphasized and built into a philosophy of life for the children of good parents. On the occasion of their first dates, when they read newspaper stories of scandal and sin, when they ask about problems on which their companions have given doubtful solutions, parents have their opportunities to help them form correct and rounded views.

If only the outline of suggestions presented here were followed by all parents, there would be far fewer sad stories of wayward boys and girls, far fewer confused and unbalanced adults, and far fewer lost or at least endangered immortal souls.

### *Consolation Prize*

Rich as a king, with his jewels and crown,  
He had enough money to buy up the town;  
He bought himself bonds and he salted them down  
Like pieces of gold in a basket.

And when he lay down on his bed and he died,  
No matter how much he tried and he tried,  
Not even a cent for that awful long ride  
Could he take for his fare from that basket . . .

But he did have a gold-plated casket . . .

M. J. H.

# The Tragedy of Johnny

The tragedy of Johnny Gunther is the tragedy of millions, living in the mists and fogs . . .

L. G. Miller

JOHN GUNTHER is the well-known author of a number of books which offer a journalist's impressions of the world at large. *Inside Europe*, *Inside U. S. A.*, and *Inside Latin America* have sold by the hundreds of thousands of copies. Mr. Gunther is, by worldly standards, a very successful man.

Unfortunately, death is not intimidated by worldly success, and two years ago death struck into the home of Mr. Gunther, taking from him the one person on earth who was closest to him. In 1947 his son, Johnny, aged 17, died of a brain tumor after an illness of 14 months.

Mr. Gunther, who had previously been estranged and divorced from his wife (Johnny's mother) was rendered almost desperate in his grief. In his anguish he sought for consolation by putting pen to paper and groping through the gray mists of agnosticism towards some explanation of how such a seeming tragedy could come about. The result was a slim volume entitled *Death Be Not Proud*. It was designed, in the words of the author, as "a tribute to the power, the wealth and the unconquerable beauty of the human spirit."

There is a sharp poignancy about this little book which derives not only from its being a fresh exposition of the age-old theme of naked human sorrow. Humanly speaking, Johnny's death was indeed a tragedy, and one would be heartless indeed to withhold sympathy from his father. But an even greater poignancy is distilled from the circumstances of the boy's death. Johnny lived and died an agnostic—confused,

bewildered, and, despite his admirable outward courage, desperately afraid of the black void which would mark for him the end of everything. During the crisis, as his life slowly ebbed, his father and mother stood by him helplessly with nothing to offer in the way of consolation. They too were agnostics. They had had nothing to offer him during his short life; all the less were they able to console him in his hour of greatest need.

In a sense, Johnny had grown up without his parents. Mr. Gunther does not say much about this side of the picture, but surely it is not an unjust inference. He and Johnny's mother had been divorced some time previously, while their son was a mere boy. Johnny's education had been received mostly in boarding schools, while his father was busy with his travels and his books, and his mother occupied with her own affairs. It was not a very healthy arrangement for a growing boy, particularly when he discovered in his brief contacts with his parents that they themselves professed no particular beliefs.

One of the unintentionally ironic passages in the book describes how Frances (Johnny's mother), in a desperate effort to console him as his illness dragged on, sat down at his bedside one day and read successively prayers from each of the world's great religions, the Hindu, Chinese, Jewish and Christian. The idea was that if the boy found anything of value in any of them, he should hang on to it. But how could Johnny make a choice? What would be the normal reaction of a child when a parent

tells it in effect: "I haven't found the truth; I don't even know if it can be found; but don't follow my example; if you see anything you like in these assorted samples of religion, be sure to seize upon it, if you think it will help you!"

"Johnny never prayed much," Mr. Gunther confesses, and does not add the obvious reason that if the boy did not pray, it was because he had not been taught to pray by his parents, and he did not see the example of prayer in his parents. A boy of 16 or 17 does not think his way into disbelief in prayer; he receives it as a legacy from those who are nearest and dearest to him.

Here is the prayer that Johnny finally mustered up, as reported by his father:

*Almighty God,  
forgive me for my agnosticism,  
for I shall try to keep it gentle, not  
cynical,  
not a bad influence.  
And O if Thou are truly in heaven  
Accept my gratitude  
For all thy gifts,  
And I shall try  
To fight the good fight. Amen.*

So near and yet so far! Is not this pathetic groping after God enough to make the angels weep? Surely this prayer of Johnny represents not so much a considered philosophy of life (for what 16 year old has arrived at a considered philosophy?) as it is a reflection of the vast emptiness in the lives of his parents. For this they shall have to answer, that when he reached for bread, they could find it in their hearts to offer him only a stone.

So Johnny died, and his parents grieved for him, and went their separate ways, back into the gray mist of their agnosticism, where there is nothing to

be lived for except worldly esteem and fame and a sufficient bank account to live in luxury. But a tragedy such as this can serve the purpose of opening up a wider field of reflection. There are many Johnnies who die in their youth; and there are many fathers and mothers who, like Johnny's parents, can offer them only the pitiful scraps of comfort that can be purchased with a hundred dollars or a million.

What is to be said for them? Is there justification for their stand? Can a man in all honesty continue long to be an agnostic, one who refuses to take a stand on the great problems of life; who shrugs his shoulders and says: "Maybe God exists and maybe He doesn't. I therefore regard myself as free from all responsibility of searching out His will and fulfilling it?"

Not if the wisdom of the ages means anything: 4000 years ago an inspired sage had this to say:

*"All men are vain in whom there is not the knowledge of God; and who by these good things that are seen, could not understand Him that is, neither by attending to the works have acknowledged who was the workman . . . for by the greatness of the beauty and of the creature, the creator of them may be seen, so as to be known thereby."*

Another wise man, Paul, describing the agnostics among the Romans of his time, who in their own day, like their brother agnostics in ours, shrugged their shoulders in polite boredom at any talk of God and man's duties towards God:

*"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; His eternal power also and divinity: so that they are inexcusable, because that, when they knew God, they have not glorified Him as God, or given thanks; but became*



## The Liguorian

*vain in their thoughts and their foolish heart was darkened, for professing themselves to be wise, they became fools."*

Can a man know that there is a God and that he has it as a duty to serve Him? There is the inassailable argument afforded by the person and teaching of Christ. Many modern biographers of Christ try to picture Him as being merely a great man, and not divine, but no one has succeeded in answering the question of how he could be even a great man if He was not actually God as well, since He very clearly made the claim to be divine, and any mere man who made that claim would be either a dangerous maniac or a fool. And if Christ be God, there is no question of the responsibility that lies upon every man of obeying His commands, as contained in His teachings.

What about miracles as a proof of God's existence and His care of men, and our corresponding obligation to serve Him? We are well aware that it is fashionable (more so in the past generation than in ours) to deny the very possibility of miracles. But not one has succeeded in controverting the evidence of miracles even in our day, evidence attested to by doctors of all creeds and of none. The agnostic does not controvert the evidence; he professes to ignore it. This shall surely be held against the agnostic, that he will not even apply his reason to the argument for divinity which is thus afforded to him.

It will bear repeating, that the agnostic does not find the evidence wanting; rather, he refuses to explore it; he shirks the labor entailed, or perhaps he is afraid of what he might find, afraid that

it might interfere with his personal inclinations. If such a phenomenon as a convinced atheist is possible, one feels inclined to respect him more than a bloodless agnostic, who will not even pick up his cards in the game of life, but sits, twiddling his thumbs, and who, when tragedy enters his life, can find solace, like Mr. Gunther, only in "the unconquerable beauty of the human spirit." But where does that beauty come from? What is its purpose? Is it of no more lasting fragrance than that of a rose which blooms today and tomorrow dies? There are answers to those questions—but not for the agnostic, who will not even admit their importance.

He will not admit their importance until tragedy strikes home to him. Then, having previously blinded himself, now, in the moment of trial, he bewails before the universe the fact that he cannot see.

Mr. John Gunther is a very successful man. His name is a household word. He has made a large amount of money. He has had everything out of life that a man might desire; he has done everything a man might hope to do—except the most important thing of all.

Having brought Johnny into the world, it was his duty as a father to hand down to him a living faith in God. If Johnny died an agnostic, it was because he had been deprived of his just inheritance.

Some day Mr. Gunther may well find that all his fame and wealth will not be nearly sufficient to counterweight the terrible burden of neglect resting on the other side of the scale of God's justice.

### *Traffic Fatality*

Over in the corner lies Willie Grey  
He died maintaining the right of way.  
Willie was right as he drove along  
But he's just as dead as if he were wrong.

# Pre-Marriage Clinic

D. F. Miller

## On Resisting Advances

*Problem:* "I am a high school senior, 17 years old, and I find that I hardly ever go out with a boy but that he makes some kind of evil advances. It seems to me, and most of my girl friends will tell you the same thing, that all the boys want on a date nowadays is to indulge in kissing, petting, and even worse things. How can a girl stay decent when everybody she goes out with seems to be interested only in doing the wrong things?"

*Solution:* It is not easy, we readily admit, but we quickly add that it is supremely important and worthwhile. There are two reasons why so many girls find that "all the boys they go out with" seem to want to engage them in sinful kissing, petting, etc. One reason is that there are so many boys in the United States who have been brought up without any real religion, certainly with no powerful religious motives for resisting the strong inclinations of their lower nature. Public grade and high school education has no way of providing such religious motives, and without them it is difficult for anyone to be chaste and pure. Even Catholic high school and college youths who received no solid religious and moral training at home, will often appear just as unprincipled as those who never went to a Catholic school. This only proves that the best of schools cannot accomplish much without the cooperation of the home.

The second reason why sinful petting and kissing and worse things are taken for granted by so many boys is that so many girls are unprincipled enough to give in easily to such practices. No matter how bad many of the boys are, it is certain that they would not be so bad if they did not meet with cooperation in their evil instincts by the majority of girls.

A girl of 17 surely has little reason to complain that it is too hard to be good. She is too young to think that it is necessary to get married in the immediate future; even if she is in a position to marry soon, she still has plenty of time in which to choose a good partner. She should be willing to give the gate to a dozen boy friends, one after the other, if she finds that each one in turn demands privileges that come under the heading of impurity. And despite the pessimism of our correspondent, it is certain that a girl who is herself devoted to purity will be able to make some of the boys she meets as devoted to it as she is. Girls have more power in this regard than they realize.

*(The Liguorian Pamphlet Office publishes a small booklet entitled "On Saying 'No' to Boy Friends." For single copies, send six cents in stamps. 100 copies may be had for \$2.00).*

# Escape from Bondage

Is the public school system *as it exists in the United States* unconstitutional? There is a growing suspicion among many citizens that it is. Read this story and see why.

*D. J. Corrigan*

MR. AND MRS. THOMAS WHITE did not like all the publicity they were receiving. But once their case got into the courts, there was little they could do to withdraw from the limelight or to get their faces off the front pages. Their plea had so taken the country by surprise that reporters were constantly at their door. How they longed for the anonymity that had been theirs before all this commotion blew up!

It all started over a plank in the Constitution of the United States, in which the Whites firmly believed. A simple little sentence, it read: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Now it was not the first part of that statement that bothered the Whites: it was the second. They felt that they had been prohibited by civil law in the exercise of the religion they loved.

Strange to say, the Whites were not Catholics. They were what might be described as simple, God-fearing Protestants. They were also Protestants of an old fashioned type who believed that the only successful family was a family which could boast, God-willing, of a flock of children. They loved their little Miriam, Isaiah, Alpha and Matthew.

Their mental conflict began when it was time to send little Miriam to school. Always they had carefully coached their little ones in prayer and the simple truths of Christianity. They found themselves extremely reluctant to entrust the tender mind and heart they had so zealously moulded to a public

institution from which God and religion were barred and to a teacher who, for all they knew, might be an atheist or agnostic or even a Communist. They had enough practical wisdom to know that the few hours each day of wrong kind of instruction and indiscriminate companionship could easily undo their work of years in the souls of the children they loved.

So one August they held many a conference about it late into the night around the kitchen stove. The trouble was, the more they discussed the problem, the more hopeless their situation became. Besides the public school, there was one other institution of learning in town that taught religion, but it was Catholic! Like so many of their co-religionists, all their lives they had heard many horrible things about Catholics, but just before September they decided that a school that taught religion was better for their little ones than one that did not—even if it was Catholic. So the next evening they presented themselves at the rectory door.

They were impressed by the priest's sympathy and graciousness. But they were heartsick when he told them:

"There is nothing that I would like to do better than take your little one into our school. But, as you can see, our building is so small that last year we were barely able to take care of our Catholic children. This year we have so many new Catholic pupils that I don't know what the Sisters are going to do to provide for them."

So in desperation the Whites did not

send their little girl to public school that year. Furthermore, when it came Isaiah's turn to start, they kept him at home too. Mrs. White, who had had two years of college before her marriage, undertook their formal education and in spite of her many other duties was doing a fairly successful job. In fact, in their ability to read and talk and write, her own children seemed considerably ahead of their companions. But one day a truant officer appeared at her door.

"Mrs. White," he inquired. "how old are your children?"

After she told him, he continued: "There have been complaints that you have not been sending your children to school. We would like to ascertain the truth of this and help you solve your problem."

In simple, honest words she told him of her own and her husband's scruples about sending her children to a public school. His only reply was:

"When parents wish their children to be educated in religion, the proper place for it is the home and church—not the school."

"But as the parent of my children, I don't agree with you."

The man simply shrugged his shoulders. "Then I must tell you," he declared, "that unless you send your children to school, you will be prosecuted. That's the law!"

"To me that is state dictatorship interfering with the rights of parents."

"You are entitled to your own opinion, but it won't help you."

The next day the Whites were arrested.

A great many things can affect a family in a year. In that space of time Mr. and Mrs. White found themselves hoisted from complete obscurity into a

national issue. The case of White versus the state of M—— was now before the Supreme Court. More newsprint, both pro and con, had been devoted to them and their cause than to any individual since the war.

It all happened because Mr. White, in addition to being simple and devout, was also very stubborn. Moreover, he had prospered in a worldly way. So when he and his wife were first haled into court, he sought out the best lawyer that could be had.

"As I understand it," explained Mr. White, "The Constitution states: 'Congress shall make no law respecting an establishment of religion;' but it also reads: 'or prohibiting the free exercise thereof.'"

The lawyer, reluctant to plead such a case, patiently waited for him to go on.

"Now here is what I contend: The state is attempting to compel me to send my children to a public school. Now in a public school, by the requirements of law, no religion or moral instruction is given. Religion to me is not just a theoretic set of beliefs, nor is it occasional worship, as on Sundays. It is also a way of life that demands strict training and discipline, especially during the years of youth. I consider it a danger and hazard to send my children to a school where religion, to say the least, is ignored. As a parent I look upon myself as responsible before God for the religious education of my children and when civil law attempts to force me to put them into a school of which my conscience does not approve, I consider it an interference with my right as a parent and also in the free exercise of my religion."

The lawyer slowly tapped his pencil on the desk before replying: "Mr. White, are you willing to subject yourself and family to a lot of odious pub-

licity and probable slander and name calling, in order to fight this case?"

"If it is necessary to fulfill my duty as a parent, then the answer is yes."

"All right, then I'll see you through it. You have a case there, but it is apt to cause a lot of misunderstanding and mud-throwing. I don't think that we have much chance in the lower courts, but we should have if we can get the case before the Supreme Bench. But even there I cannot promise you much, judging from recent decisions."

As the lawyer foretold, the first appearances in court resulted in defeat for the Whites. Precedent and the force of public opinion were too much for clear argumentation to overcome. In consequence, little Miriam and Isaiah had to attend public school. But their parents, in protest, courageously appealed to the highest tribunal in the land.

At first their contest provoked little more than a ripple of amusement in the small midwestern town in which they dwelt. But as the newspapers of the nation took up the case and made public the clear, concise arguments of their counsel, a burning resentment seemed to flare up among many of their neighbors against them. Heads were studiously turned as they passed down the street and there were many murderous bits of gossip behind closed doors and over back fences. Even little Miriam and Isaiah were subject to a petty persecution by children who reflected the conversation of their elders. Taunts of "snooty", "un-American" and "isn't the public school good enough for you?" fell upon their sensitive ears.

Across the nation columnists and organizations split apart over the issue. Most newspapers with their writers favored the popular misconception that

the rise and fall of democracy hinged on a publicly supported system of education that excluded God and religion. "Separation of church and state", without much explanation of what it meant, was played up to the hilt. The Communists, sensing a golden opportunity for the promotion of schism and trouble, lent their dubious support to parental rights. At first the Civil Liberties Union and Eleanor Roosevelt jumped to the side of the Whites, but when *The Nation* and *The Protestant* asserted that the only persons who could possibly benefit from a favorable decision were the Catholics, both these protagonists of the underdog subsided into a proper silence. Bishop Oxnham and his companions thundered that it was really the Catholic Hierarchy who were causing all the trouble, using a Protestant family as their tool. Catholics, for the most part, sat on the side lines, enjoying the spectacle as it drew to a climax and hoping for the best.

In more responsible circles there was a growing suspicion that the Whites might possibly win their case. Either parents or the state, reasoned these more honest and enlightened souls, had the right to determine the education of children; if the state had the right in opposition to the conscience of parents, then the American system was not democratic, but totalitarian and socialistic. Therefore, the Whites were right in their refusal to send their children to a public school.

Others contended that while the principle of separation of church and state must be preserved inviolate, still since the education of children is dictated by the fourth commandment and therefore a religious duty, any interference with the conscience of parents in this matter was a violation of the first amendment, which guarantees citizens

free exercise in the practice of their religion.

Now if this be true, continued the more thoughtful, would not then the entire public school system, with its compulsory attendance laws in most States, be a violation of the first amendment, and therefore unconstitutional?

What then would happen to the public school system?

One New York daily suggested that, should the present organization of public school be declared contrary to the Constitution, then some new system that safeguarded the rights of parents ought to be worked out, since the idea of free, tax-supported schools was a good and necessary thing.

Another editor had the temerity to state that possibly a solution could be found in a more equitable distribution of school tax funds, to include private schools. He cited the example of England, Canada and New Zealand, where public school funds were granted to parochial schools in proportion to the amount that Catholics contributed in their taxes. He went on to say that these funds should be specifically allotted only to training in secular subjects, thus safeguarding the principle of separation of church and state. But the next day the poor fellow lost his job.

One week later all the excitement was over. Public school officials breathed a sigh of relief, newspapers regarded the contest a closed issue, and the world, with the exception of a few resentful neighbors, ceased to bother Mr. and Mrs. White. Little Miriam and Isaiah, contrary to their parents' wishes, continued on in District School Number 23.

Hidden away in Mr. White's wallet are two newspaper clippings. From time to time he takes out these clippings

and after reading one of them slowly shakes his head. He still can hardly believe his eyes when he looks over the majority report:

### Whites Lose — Seven To One

In the case of *White versus the State of M——* it is the opinion of the Court that the petition of the plaintiff is wholly without foundation in constitutional law. Whereas, at first reading of the first statement of the first amendment it might seem that the plaintiff has been injured in his parental and religious rights, still a close study of traditional interpretation of the amendment has inclined the court to an adverse decision. While it is true that this is the first time in the recorded history of American jurisprudence that a citizen or group of citizens have brought cause from this particular angle of the Constitution, still the implication of any other kind of decision might be disastrous to the common welfare, the education of our young and the principle of separation of church and state.

As to the question of parental or state's rights over the education of a child, in the absence of a clear statement of the Constitution to the contrary, it is the opinion of the court that the other constitutional safeguards over human liberty will prevent any undue infringement on parental authority by civil law.

As to interference with the "free exercise of religion" by civil law in this case, the court holds that the practice of religion is an individual concern.

Mr. White draws what comfort he can from the minority report:

In the case of *White versus the State of M——* it is the opinion of minority (*editorial note: one Justice*) that the plaintiff has been infringed in both his parental and



## The Liguorian

religious rights. The education of children is a religious duty and therefore a right of the parents, guaranteed by the first amendment. By indirection, the Constitution must be interpreted to safeguard parents from civil interference with the proper training of their children: otherwise, it must be admitted that the Constitution upholds totalitarianism. In consequence, we are of opinion that compulsory school attendance, when it would force parents to send their children to a public

school in opposition to their conscience, is unconstitutional; also, that the present American system of public schools, in as much as it can and does, in this case, force a system of education on children contrary to the dictates of the conscience of parents, is contrary to the fundamental law of the land.

Also, we would like to add, if the dignity of the Court will allow, that the majority report is a classic example of inexactitude, expediency and avoidance of the issue.

### *Psalm of the Last Fly of Autumn*

Hear, O God, my prayer \* and despise not my supplication.  
In thee, O Lord, I have hoped; \* let me not be put to confusion.  
I have continued with the sun and before the moon, \* and I slept beneath the stars of summer.  
Many days have I lived in the land of the sinner \* and my days and my life were not shortened.  
But now my heart is troubled within me \* and the fear of death is fallen upon me.  
Lo, I have gone far off flying away, \* for men all the day long are fighting against me.  
They have spread a net for my feet \* and with my drink they have mingled poison.  
With the weapons of death they encompassed me \* and with deceits they sought my destruction.  
Why will the foolish, O Lord, refuse to be wise? \* and the ignorant harden their hearts?  
Do they not see how I publish thy glory? \* How I declare the splendor of all thy works?  
O Lord, what is created and gives thee no glory? \* what cannot give praise to thy name?  
And if men will hold me unwelcome, \* shall I find aught of displeasure in thine eyes?  
In vain they have plotted against me \* and till now my humming is of thy glory.  
O Lord, in old age do not desert me; \* let thy rod and thy staff be my strength.  
Cast me not off from thy mercy \* and take not from me the support of thy hand.  
For the days of the winter are upon me, \* and the eyes of death have singled me out.  
Thy hands have made me and formed me; \* shall the voice of the foolish say nay?  
Arise, O Lord, and judge thy own cause; \* my life is a thread in thy hands.

M. J. H.



## For Wives and Husbands Only

D. F. Miller

*Problem:* "A great tragedy has come to our home. Our oldest daughter, who is just past 19, went with a boy for about three months, then dropped him, and now has informed us that she is in trouble as a result of going with this boy. My husband insists that there is only way out and that is to make the boy marry our girl, so that her baby will have a father and a name. But she no longer cares anything for the boy and insists that it was because he was so bad that she gave him up. I am torn between my husband's stern wishes and my daughter's feelings and my own worries. What are we to do?"

*Solution:* First of all, be deeply grateful for the fact that your daughter had enough confidence in you to tell you of her sad plight. There are far too many cases of this kind in which the last place a girl would go with her trouble is to her own home. Secondly, be kind and sympathetic and understanding. It is possible that your girl was taken advantage of, and possible too that for whatever folly led her into her present situation you were partly responsible by your failure to instruct and prepare her for moral danger. Let there be absolutely nothing of bitterness or condemnation in your attitude or words to your daughter, lest you add to the damage already done.

Your husband is making a most terrible mistake by insisting that your daughter marry the man who wronged her, when she has no love for him, and when she actually gave him up because he was evil. Marriage should be based on a good, sound probability of future happiness, not on a mistake or sin of the past. It would be possible to wreck the whole remainder of your daughter's life by insisting on a marriage for which she has no heart or inclination, and which her conscience disapproves because the man is evil.

On the other hand, it is possible for you, as parents, to turn the tragedy into a blessing. You may be sure that its instructive value will never be forgotten by your daughter, if you lessen as much as possible the suffering she must endure. With the help and advice of your pastor, you can send her away to some city where she is unknown till the baby is born, on the ground that she has taken a job there; she can leave the baby in good hands and come home with nobody the wiser. It is your task to see to it that she will want to come home, knowing that she could find nowhere else in the world the love and sympathy you have manifested to her. I hope you can convince your husband of these things.

# Three Soldiers and Joan

Proof of how easy it is to find ignorance of simple and universal facts, even among those who should know better.

*E. F. Miller*

NOT ALL Catholics are smart. There are some who do not know the answers to the simplest and most obvious of all the doctrines or points of discipline that the Church holds. It could be that the priest under whose pulpit they sat on the Sundays they attended Mass was incapable of making a statement with clarity. Or it could be that they dozed off quietly every time the priest ascended the pulpit to propound the doctrines of Our Lord or the practices of His Church. Whatever the cause, they are ignorant now, and many Protestants can put them to shame when it comes to an explanation of the essentials and non-essentials of Catholicism.

Take the example of the celibacy of priests. One would imagine that everybody would know that priests do not marry. Generally when a priest does try to marry, his story hits the newspapers like a murder in a nunnery or a minister getting a divorce. The rule forbidding priests to marry is one of the old chestnuts of those who write pamphlets against the Church. They consider celibacy the handiwork of anti-Christ, and say so in multitudes of words. The pamphlet racks of railroad stations are full of literature outlining the evils of celibacy. Thus, even Protestants are made aware of the unique regulation.

But not all Catholics are aware of it.

In the course of the last war I was the chaplain of a unit of men who came from the large cities along our Eastern seaboard. Most of the men had attended Catholic schools at least in the grades. I felt convinced that they were suffi-

ciently informed in their religion to preclude the need on my part of stressing that which was universally known in the Catholic world. They took off their hats when they attended Mass; they knew how to bless themselves and did so even with holy water; they wore a rosary around their neck when the fighting in their sector was particularly heavy.

And so I took it for granted that they knew that priests do not marry. Therein lay my mistake.

We were told by our professors in the seminary that when we preached a sermon or gave an instruction after our ordination, we should take nothing for granted. Although it would not be possible to spell out every word, we should come close to spelling out every word. This was told us, not because our professors were all cynics and sophisticates who thought that they knew it all and that nobody else knew anything. Rather it was told us because never would we speak to an audience, even to a university audience, without having before us certain people who would know very little about the subject we were discussing, or who, knowing a great deal about many things, would be incapable of grasping without garbling and misinterpreting all but the simplest of ideas and the clearest of sentences concerning the spiritual and the supernatural.

Thus, I should have known better than to presume that all the soldiers of my unit were sufficiently instructed in fundamentals. I was disillusioned and brought back to the advice given me in my seminary days on the very point

mentioned above—the celibacy of the clergy.

Towards the end of the war we were bivouacked in the middle of a field outside the small town of Saar-Union in Alsace Lorraine. We were waiting for the winter to break so that we could make the final assault on the southern wing of the Siegfried Line.

For several weeks we walked, slept and lived in mud, which at the time seemed deeper and oozy than any mud we had ever seen. It crept into our food, it got into our beards, it became the substance of our dreams. Due to the fact that no attack was in progress and that we were shielded by the stone houses of the village which stood between us and the enemy, we put up tents in the mud, and sought such comfort as we could find beneath their damp and depressing folds. It was anything but pleasant. There was nothing to talk about once the subject of the weather, the mud and the home which awaited us in the States was consumed. We either fell into silence, or we talked about things that had never entered our consciousness before. So it happened that three of my soldiers were carrying on a conversation about the celibacy of the clergy.

It was my custom to say Mass for a different group of men each day. While all my men lived in the mud, not all of them lived in the same mud. They were sufficiently separated to render the attendance of a number of them at Mass most inconvenient if I persisted in saying Mass only in one place. So, I made the rounds like a circuit rider or itinerant preacher, my driver pulling the jeep as close to the sea of mud as he could, and then both of us dismounting and making our way on foot to the appointed spot where confessions were to be heard and Mass said.

On one occasion we were sliding and slopping along when suddenly I heard coming from behind the walls of a nearby tent a conversation about myself. The conversation was not about myself as a man, but about myself as a priest. Three soldiers seemed to be the participants in the discussion.

I do not think that I am over-curious by nature. At least I have never been accused of such an evil tendency by my enemies. But my progress through the mud was slow and I could not help but hear what was being said (unless I stopped my ears) before distance stilled the voices. I heard this amazing exchange of questions and answers.

"Say," said soldier number one. "Isn't our chaplain married?"

"What makes you ask that?" said soldier number two.

"I'm the mail clerk. And I never see any letters come in to him with perfume on them or with a return address up in the corner that says anything about a 'Mrs.'"

"How about that?" said soldier number two.

"I don't think that chaplains are allowed to get married," put in soldier number three.

"Is that right?" exclaimed soldier number one.

"You don't say," said soldier number two.

"I heard that," confirmed soldier number three.

"Well, what do you know!" said both soldier number one and soldier number two in unison.

It was at that point that I passed out of hearing. My ears were ringing.

I had been with these men for almost two years. I had slept in the same hole in the ground with them; I had eaten with them; I had played and prayed with them. More than that. I

had given a short talk every single time I had said Mass for them. I had spoken on the Mystical Body of Christ, on the seven Sacraments, on the sublimity and beauty of the Mass. I had gone into the various phases of the virtues that are proper to men who are about to die. But I had never said a word about the non-marriageability of priests. And so they wondered if priests were allowed to have a wife!

It was quite certain that these three men would be amongst the crowd at the Mass that I would say within the hour. As I continued my journey through the mud, I revised the thoughts that I had fixed in my mind for the brief talk I intended to give as part of the service. I do not recall what these thoughts were. Very likely they were quite beautiful, and would have been received with reverence and appreciation. But beautiful thoughts, I concluded, do not always feed the mind and nourish the soul. Perhaps I would do well to go back to fundamentals. Perhaps I would accomplish more good if I took the catechism, started at the beginning and explained each question as though I were giving an instruction to a prospective convert.

During all this time my assistant (driver of the jeep, server at Mass, typist, messenger and general handyman), with the Mass kit in his hand, was slogging along at my side. He did not say a word. But he had heard the conversation too. I could see the smile on his face. To him it was quite a joke that there were men who did not know that priests are not in the market for wives.

"At least *you* know, Tony, don't you," I pleaded, "that priests don't marry?"

"Sure, Father," Tony laughed. "And if I were you, I'd really pour it on those Joes when you talk to them at

Mass."

I did. Nor did I stop right up to the time I returned to the States.

But that is not all. American Catholics are not the only ones ignorant of the simple practices of the Faith, and especially of the practice of clerical celibacy.

In the early stages of the war we were stationed in a beautiful town in North Africa called Mostagenem. The time was shortly before the invasion of Sicily. Mostagenem was just right for the waiting period. Long an international summer resort, it rested on the shores of the Mediterranean, possessed gorgeous villas and cottages and had a sandy beach sloping down to the edge of the water that was unsurpassed. We were quartered in one of the villas for three or more weeks.

The people of the town did our laundry for us. The family that served me had a little girl, about ten years old, by the name of Joan. Most children of the countries where we fought the war attached themselves to American soldiers as though they were related to them. We would not be in a town or an area a day before little boys and girls would appear from nowhere, standing off at a distance at first, and then slowly coming up closer and closer until at last they were in our very midst.

Joan was no exception. When I said Mass she was generally on hand to take part. And every few days she would appear at my door with a little wagon and ask for my laundry so that she could carry it to her mother to be washed. Joan was quite a girl. And any one seeing her would say that she was a fine Catholic girl. I knew that she came from an excellent family.

Apparently Joan was not so well instructed in the fundamentals of her Faith as she appeared to be. I found this

out when recently Joan wrote me a letter.

In the letter she said that she was very happy because in September she intended to get married. That was all right although it did not seem possible that one whom I remembered as extremely tiny should now be old enough and big enough to get married. But then came the proof of Joan's ignorance about priests and their way of life.

My knowledge of the French language is meagre. But I had no difficulty with the following paragraph. *Et vous, mon grand ami, êtes vous marié? Avez vous des enfants? J'airuerais bien que vous me parliez un peu de vous et de votre Dame.* I worked out this translation. *And you, my good friend, are you married? And do you have a family? I would appreciate it very much to hear something of yourself and of your wife.* I do not know whether or not Joan's French is grammatically correct, but I do know that her knowledge of the Church is even more meagre than my knowledge of her language. How is it possible that she could go to Mass every Sunday, read Catholic books, live in a Catholic neighborhood and not discover that the priests of the United States are the same as the priests of France—that they may not and do not marry?

It is really a small matter—this lack

of knowledge about such a thing as the celibacy of priests. And it need not touch the salvation of either my soldiers' souls or of Joan's soul. Mere knowledge is not powerful enough to make a saint. The devil has plenty of knowledge; yet the devil is far removed from holiness. So it is with many people who profess the Catholic religion. They do what they are supposed to do; but they cannot form a simple declarative sentence adducing the reasons that lie beneath their action. And that which is outside the realm of their personal, private practice is so much Greek to them. They never heard of it.

I think that God wants all of us to know all that we can concerning the true religion. Therefore all of us have an obligation to be alert when sermons and instructions are given. All of us should be avid readers of Catholic papers and magazines. All of us should seek the dismissal of our religious ignorance through inquiry and discussion with those who are properly informed.

Then no longer will there be the phenomenon of American young men and North African young women who do not know that priests have taken a vow never to marry.

### Savages of Today

In their book, *Men of Maryknoll*, Meyer Berger and Father Keller describe an interview with one of the Maryknoll missionaries in South America. The priest, whose parish takes in a large area of wild country and uncivilized head-hunter tribes, mentioned that a government telegraph man had been murdered by one of these tribes. He described how one of his own parishioners, after the tragedy, had this to say:

"Actually, they meant the poor man no harm, Padre. They only wanted the gold from his teeth for certain ornaments."

This missionary also described a flute which he himself had seen which was made from a human forearm, and of which the owner said:

"Any forearm will do, but a white man's forearm gives a sweeter tone."



# Sister Borgia's Tackle

Sisters pray for the strangest things, sometimes, and usually there is a pretty good answer to their prayers.

*L. G. Miller*

"AND WHAT," said Reverend Mother, who was visiting and "checking up" on one of her communities, "is the meaning of this?"

Reverend Mother was standing before the makeshift bulletin board in the convent dining room, and she had just read a short letter which was appended there. Reverend Mother's tone was somewhat chilly, and it must be confessed that the letter, on the surface at least, was sufficient to strike a chill into the heart of any earnest Mother Superior.

The note was on the stationery of the Book-Cadillac Hotel, Detroit, and it read as follows:

"Dear Sisters:

You did it! They're going to keep me as a regular, and I'm starting the opener against the Lions Sunday. Thanks for all your help. If I don't smash them down it won't be your fault.

Gratefully yours,  
Blimp"

"What," said Reverend Mother again, "is the meaning of this?"

Sister Superior and the other sisters stood behind her in the dining room, frozen with horror. The letter should have been taken down from the board, they realized too late, but Reverend Mother's visit had been an unexpected one, and had thrown the house into a state of mild excitement. It was not often that Mother General had an opportunity to visit all the little missions of her sisters, and St. Eligius' convent

in Rockville, where she now stood, was farthest removed of any from the diocesan motherhouse. And now, just as she was on the point of leaving, after a nice visit enjoyed by everyone, she had discovered the fatal letter.

Not that there was anything to be ashamed of in the events leading up to the writing of the letter. It was just that Reverend Mother might find it a little difficult to understand.

It was early September now, and school was under way, but the story of Blimp had its inception in early August. It had all begun with Sister Borgia, of all people. Sister Borgia was very old and somewhat deaf; her teaching days were over, but she was still active and eager to work, so Mother General had sent her out with the five young sisters to St. Eligius. She could do sacristy work there, and more than that, she would be a steadying influence on her younger companions. The younger sisters needed such steadying influence in these days, Mother General thought. They were inclined to be much too giddy and given over to foolishness. A satisfactory arrangement was made with the pastor of St. Eligius (he had been so afraid of losing one of his regular teachers in the shortage of sisters that he was glad to agree on any terms), and immediately after the July retreats at the Motherhouse, Sister Borgia and her companions had proceeded to their mission.

On the first Sunday after their arrival, Sister Borgia had gone over to the sacristy of the church about four o'clock in the afternoon to get things

ready for Mass on the following morning. One of the younger sisters was with her, but Sister Borgia was very much in command of the situation. After consulting the *Ordo*, she had pointed out what vestments were to be set out, with many gestures and sibilant whispers and nods of her head. She had then directed her own steps to the sanctuary in order to investigate the vigil light stands, and replenish them, if need be. Just as she came to the sanctuary door she had seen him kneeling there, before the shrine of the Blessed Virgin.

Peering at his broad back across the width of the church, she thought he was the largest specimen of humanity she had ever seen. This in itself made her suspicious, and she determined to watch him closely. There was, however, nothing alarming about his subsequent actions. He merely knelt there quietly in the empty church before the shrine. After a few moments, he stood up, and moving to his left a few steps, proceeded to light a vigil candle in the stand. He then came across the front of the church, genuflecting before the high altar, and as he did so, he caught sight of Sister Borgia standing in the doorway of the sacristy.

Thereupon the young man hesitated, smiling tentatively. It was a very pleasant smile, Sister Borgia thought, and indeed he had very pleasant, if somewhat homely features, despite close-cropped sandy hair and bushy eyebrows which stood out on his massive face like hedges in a wide meadow.

"Why, he must weigh close to 300 pounds!" Sister Borgia thought to herself. Then, seeing that the young man still hesitated, she ducked back into the sacristy in confusion.

But he was not to be put off so easily. Sister Borgia heard his footsteps as he

came up the steps and across the sanctuary floor, and in a moment his huge bulk loomed up in the doorway itself. His eyes took in the small sacristy at a glance and came to rest on Sister Borgia, standing at the vestment case.

"Hello, Sister," he said. "I hope you won't mind my coming into the sacristy like this, but I wanted to ask a special favor from you."

Sister Borgia looked the young man up and down critically, was apparently satisfied by her inspection, and smiled reassuringly.

"Hello, young man," she said. "And what was it you wanted us to do for you?"

"Well, you see, sister, I'm trying out with the Zebras."

Sister Borgia blinked. Then she took the young man by the arm and led him to the outside door of the sacristy. When they were both in the outer air, and Sister Borgia had carefully closed the door behind her, she said:

"Young man, I am rather hard of hearing, so you'll have to speak a little louder than usual. It sounded back there almost as if you said something about Zebras."

"I did, Sister. I've been signed up by the Zebras."

"And who are the Zebras?"

"They're a professional football team. We're training at Coldbrook College here in town. I'm a tackle, and I'm trying to make the team. It's very important to me that I do so, and I wanted to ask you and the other sisters for your prayers."

At this Sister Borgia looked somewhat askance.

"What's your name, young man?" she asked.

"Steve Hadowanetz, but don't worry about the last part. Just call me Blimp. Everyone else does."

## *The Liguorian*

"Well, Stephen," said Sister Borgia, emphasizing the Christian name, "I'm not one to mince words. Don't you think a husky young fellow like you should be out working instead of fooling around with football?"

It was Blimp's turn to blink.

"But, Sister," he protested. "If I land this job they'll pay me \$4000 for just four months."

"How much?"

"\$4000."

Sister Borgia looked her young man up and down again. It sounded fantastic, but having handled boys for forty years in her active teaching life, she prided herself on being able to tell when a boy was lying. This young man seemed to be telling the truth.

"So you want this job very badly?"

"I sure do, Sister. I hope to play football for a couple of years, and then land a good coaching job."

"Well, Stephen, football is a violent game, and I can't say that I approve of it too much, but you look like a nice young man, and I'll pray for you and have the other sisters pray for you too."

Blimp was genuinely grateful.

"Thanks a whole lot, Sister," he said, tipped his hat politely, and was gone.

Thus ended Sister Borgia's first interview with her tackle. Naturally enough, the young sister who had been left behind in the sacristy, and had heard only the first part of the conversation, was consumed with curiosity. Later on, when the sisters were gathered in recreation after the evening meal, she brought up the subject.

"Who was he, and what did he want?" the young sister asked.

"He's a tackle," said Sister Borgia.

"A tackle!" chorused the others.

"Why, certainly," said Sister Borgia, condescending to their ignorance. "He plays tackle for the Zebras, and as

everybody knows, the Zebras are a professional football team."

The sisters were silent for a moment, digesting this remarkable information.

"He wants us to pray for him, so he'll be sure to keep his job," Sister Borgia went on. "I told him we would, so don't let any of you forget."

There was not much danger of any of the good sisters forgetting. Sister Borgia's tackle and the progress of the Zebras became standard subjects of conversation. Mr. Schwartz, the janitor, was pressed into service as a purveyor of news; and indeed, he did not have to go out of his way to secure it. Mr. Schwartz's small son, Anthony, together with the other small fry of Rockville, literally haunted the Coldbrook campus, and talked exclusively about the Zebras during the periods when he was enticed or dragged home for food or sleep.

"Tony tells me," Mr. Schwartz would comment gravely to the sisters as he worked around the yard, "that Blimp looked pretty good out there today."

"He did? That's fine!"

"Tony says they work a split-T formation, and sometimes they even pull Blimp out of the line to lead interference. Imagine that for a tackle!"

"Imagine!" the sisters would echo. Mr. Schwartz would then chuckle to himself, quietly. He was not without a sense of humor.

It was not long before Blimp himself put in another appearance. Sister Borgia nodded her head with approval and nudged the sister beside her in the pew as, at the nine o'clock Mass on Sunday, the young man was seen going up the aisle to receive Holy Communion. After Mass he appeared at the convent itself, and was ushered into the parlor. When Sister Borgia and Sister Superior came into the room, he was all smiles. "Hello, Stephen," said Sister Borgia.

## The Liguorian

"This is Sister Superior."

"Pleased to meetcha, sister," said Blimp, gallantly. "Your prayers sure worked. They haven't fired me yet, and it looks like I'll be staying with the team."

"Good, Stephen. Sit down, won't you?"

"Thanks, sister. I don't mind if I do." Blimp lowered his huge bulk cautiously into one of the fragile convent chairs, while Sister Superior held her breath. She could see the chair bend, but it did not break, so she smiled reassuringly.

"Yes, it's been a long hard pull," Blimp went on. "The competition was rough out there, but the coach told me yesterday they'd carry me until the first game anyway."

"Where are you from, Stephen?" Sister Superior asked, politely.

"I'm from Hamtramck," said Blimp. "I graduated from U. of D. last year in Physical Ed. Had a pretty good record in football there, and when I got this offer from the Zebras to try out, I snapped it up."

There was a pause, during which Blimp's chair could be heard to creak protestingly beneath his weight.

"Do you like your—ah—work?" Sister Superior asked.

"Oh, sure. You've got to like football, or you wouldn't be in it, not the way those boys play it."

The two sisters murmured understandingly.

"Why, you take yesterday for instance. We had a scrimmage in the afternoon, and they put me in against that big lug, Giacomo. You remember him—he made the all-pro team last year."

"Oh?" said Sister Superior, faintly. Sister Borgia merely sat quietly, hands in sleeves. She only heard about half

of what was being said, and what she did hear did not seem to make much sense.

"Well, they cook up one of those delayed bucks against us, and when they snap the ball back, this Giacomo moves out of my way. I see right away they're trying to mousetrap me, get it?"

Sister Superior swallowed hard, but she was game, and nodded her head knowingly.

"Well, I'm not buying any of that; I just moved in slow and cautious, and with that suddenly the opposing ends climbs up one side of me, and the opposing guard climbs up the other, and Giacomo hits me in the middle." Blimp paused dramatically.

"Yes, yes. What happened then?"

"Why, just what you'd expect. I went down like a pile of bricks. But," and here Blimp's face lit up with happy reminiscence—"not before I had piled up the interference so that our center had a clean shot at the runner. He nearly broke him in two."

Sister Superior moistened her lips.

"Broke him in two?" she said.

"Sure. The coach told me later he had it all cooked up to see whether I could take it."

Sister Borgia had heard enough of this recital to cause her to remark, tartly:

"That doesn't sound a bit nice, what you're doing on that football field, Stephen. Doesn't anybody get hurt?"

"Oh, once in a while, but nothing serious. One of our ends cracked three ribs the other day, but he'll be all right. You don't see any scars on me, do you, except this bruise over my eye. That's where I was accidentally kicked."

"And you like that sort of thing?"

Blimp grinned sheepishly.

"I love it," he said. "It's a living, too, don't forget, and a good one. So

## The Liguorian

don't give up on those prayers I asked you for."

The sisters heard no more of Blimp directly for two weeks. They saw him in church on Sunday, and received several mysterious bulletins from Mr. Schwartz, but Blimp himself did not put in an appearance until the day before the team was ready to break camp.

"We've got a few exhibition games to play," Blimp said, "then we head for Detroit for our league opener. And keep up the prayers. I'm not in yet—there will be some boys dropped just before that opening league game."

"We'll pray for you, Stephen," said Sister Borgia, in her outspoken way, "but we are praying that you'll continue to be a good Catholic more than that you'll be a good football player."

Blimp was stopped for a moment at this.

"Sure, sure, Sister," he finally said. "I got a little girl-friend back home in Hamtramck who would break me in two if I didn't do that."

The thought of anyone breaking Blimp in two was not easy to conjure up.

"You don't have to worry about me," Blimp went on earnestly. "My mother brought me up right. I know the score. But—" he added wistfully, "I'd like to make that \$4000 this fall too. So don't you let me down with those prayers."

Sister Superior and Sister Borgia were touched.

"We won't, Steve. And you'll make the team, just wait and see."

So Blimp said goodbye, gravely swallowing up the hand of each sister in his own tremendous hand, and smiling like a small boy, despite his 270 pounds. And that was the last the sisters heard of him until his letter came, and was posted on the board.

After all, it *was* an answer to prayer, and the sisters had done absolutely nothing out of the way during the whole encounter. Reverend Mother, who was an understanding soul, had no criticism to make when the story was told her. She only cautioned the sisters to keep their spiritual ideals high, and then smilingly departed.

As for the sisters at St. Eligius, they continued serenely to discharge their duties, with their spiritual outlook in no way impaired. Surely what Sister Borgia said to one of the altar-boys will not be held against her. She was putting the servers through their paces not long after Blimp had left town, and one of the boys quite exasperated her by his restiveness. Finally she hissed at him:

"Robert, if you don't stop gawking around while you are kneeling at the altar I'll—I'll break you in two."

"Holy Smoke!" Robert whispered to a companion a moment later, when Sister Borgia's back was turned, "Did you hear what she said?"

## No Partiality

It is related that two brothers could not agree upon the division of a farm bequeathed to them by their father. Together they sought out a wise man, and put their problem before him.

"Will you abide by my decision?" he asked.

"Certainly we will."

"Well, then," said the sage, "let one brother divide the farm, and the other brother take first choice."

Never, it is said, was a more equal division made.



## *Character Test (78)*

*L. M. Merrill*

### **On Restlessness**

Restlessness is a character disease peculiar to many Americans. It is marked by three elements: first, an almost neurotic fear of solitude and quiet; second, scorn for such occupations as serious study, reading, meditation and even conversation; third, an unchecked desire to be on the go, to be moving about, to be seeking new adventures, amusements and satisfactions.

A restless person is bored to death if he has to spend an evening in the quiet of his home, with nothing to do but read or talk to his family. He looks upon those who spend even a reasonable amount of time in prayer, study or reading as "peculiar"; he wants to be driving about furiously, or attending shows, nightclubs, athletic events, movies, or dropping in on huge parties where the air is filled with smoke, the odor of liquor, and loud talk, often about evil things.

Restlessness is an American disease because so many Americans have been brought up to believe that intellectual or spiritual pursuits are unsatisfying and valueless. This conviction is contrary to the very nature of man, and therefore, the more a person tries to get away from solitude and intellectual or spiritual activities, the more furiously must he keep moving to drown out the demands of his mind and spirit. That is why the restless person gives the impression of trying to escape something that is always close on his heels. He is trying to get away from his own shadow, which, if he stops for a moment, insistently whispers that the only true satisfactions for man are those of his mind and soul.

Restlessness often goes with the possession of great wealth, because wealth makes possible a continuing round of activities that less well-to-do people cannot afford. Another reason is that the comforts and luxuries that wealth can buy have a tendency to benumb the mind and paralyze the soul. Imitators and worshippers of the wealthy often catch from them the disease of restlessness.

Restlessness leads to melancholy, neurosis, sometimes suicide. Man cannot change his nature, no matter how badly he has been educated or how foolishly he lives. His nature demands that he exercise his mind, and cultivate his spiritual powers, and for this, solitude, quiet, peace and self-containment are absolutely essential.



# The Popes and The Poor

Is there an official attitude of the Catholic Church in regard to the poor? The answer is Yes, and the answer is here.

R. J. Miller

FROM THE point of view of a person possessed of a goodly share of this world's wealth and at the same time concerned about the affairs of his soul, the stand of the Popes on the poor could almost be called something "terrible," both in the popular and the literal sense of the term. It is "terrible" in a popular sense for such a person to observe how the Popes are represented so often in Catholic literature as giving preference to the poor, with all their defects of ignorance and lack of refinement, over the wealthier and more respectable classes of society. And it must be "terrible" in a literal sense for a rich man to consider that, as all Catholics agree, the Pope's attitude reflects the attitude of Christ Himself, with all the implications such a consideration has for a wealthy Catholic thinking of his soul's salvation and Judgment Day.

But just what is really the official attitude of the Popes towards the poor? Is there any way of finding it out exactly, free from the radical over-emphasis of one-sided or self-constituted denouncers of the wealthy?

The answer is Yes; the stand of the Popes towards the poor can be "isolated," so to speak, beyond mistake or doubt or exaggeration. It can be found by going directly to the Popes' own pronouncements: decrees, messages, addresses, encyclical letters.

In particular, the encyclical letter of Pope Leo XIII, *Rerum Novarum*, is fundamental in this regard. Issued in the year 1891, it is still today the all-important official expression of the

Popes' attitude towards the poor. Succeeding Popes have continued to quote it time after time, and to enjoin its attitudes and principles on each succeeding generation of human beings right down to our own day. If we can discover the attitude of Leo XIII in *Rerum Novarum*, therefore, we shall have the official attitude of the Popes toward the poor.

Take first the historical setting.

The historical setting in which *Rerum Novarum* was given to the world in 1891 was similar to the situation in our own day in three particular ways.

There was, first of all, a considerable body of opinion in 1891 which held that the Church or the Popes should maintain an attitude of "hands off" towards the social question: the question, that is, of what is to be done about the unequal distribution of wealth and its attendant evils in the modern world?

Opinion outside the Church was contemptuous and hostile. "What does that guy want?" asked one distinguished statesman in response to a certain Papal social initiative; and the remark sums up a whole sector of worldly opinion on the matter.

Even certain leading men who were nominal Catholics resented any action by the Popes on the social question. "We are doing a pretty good job by ourselves" (such was their stand); "let the Pope stick to his pious practices and devotions and leave us alone."

The second feature of the historical setting of *Rerum Novarum* in 1891 was a profound distrust, especially on the

part of many leading European Catholics, of any government action in favor of the poor. Even some Catholics who had distinguished themselves in the struggle for justice to the poor were opposed to anything like labor legislation or similar governmental activities. "Government means only the tyrants and bureaucrats who run the country," said one Catholic in a speech at that time; "we know only too well what kind of men *they* are; and we are not trusting them for anything!"

And the third point was a great fear of unionism; unquestionably a greater fear than exists at the present time. "Organize the workingmen, and what do you get? A weapon for the hands of the reds!" "Look at the outrages and the violence that characterize the labor movement! Surely the Pope can never give his approval to an evil of that kind!" And it is a fact that in 1891 there was far more radicalism in the labor movement than at the present time. Violence, sabotage, bloody strikes raged in the years 1885-1891 to an extent far beyond anything in the years 1945-1949.

Hence there was a danger that if the Pope came out in favor of unionism, he might seem to be giving a blessing precisely to this lawless violence. There was a similar danger that if he approved government action and labor legislation, his words would be interpreted as approving the policies of Bismarck's Germany and the anti-clerical regimes in France and Italy. Finally, if he defied the contempt of anti-Catholics and worldly Catholics and did not keep "hands off" in the social question, he might run the risk of arousing new bitterness and doing more harm than good.

What, then, did Leo XIII do?

He refused to be silent. He was not

intimidated.

Urged by the responsibility of the Apostolic Office; undaunted by the difficulty of the undertaking or by the weight of years, with unflinching courage . . . boldly he took into his own hands the cause of the workingmen

as his Successor Pius XI described it forty years later.

Into the face of the contemptuous enemies of the Church he threw the challenge:

No practical solution of this problem will ever be found without the assistance of religion and the Church. We assert without hesitation that all striving of men will be vain if they leave out the Church.

Despite the fears of some Catholics of government intervention, he declared:

Justice demands that the interests of the poorer population be carefully watched over by the administration.

Wage-earners, who are undoubtedly among the weak and necessitous, must be specially cared for and protected by the commonwealth.

And the forebodings of many persons regarding radicalism in labor unions were equally ineffectual to deter him from proclaiming:

It is greatly to be desired that they (labor unions) should multiply and become more effective.

To enter into a society of this kind (i.e., a labor union) is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist

## The Liguorian

in virtue of the very same principle, namely, the natural propensity of man to live in society.

Such was the historical setting of *Rerum Novarum*, and such was Leo XIII's action in that setting. Courageous, certainly; admirably so (thus the honest Catholic of means might concede); but what of his actual doctrine? How did he make plain precisely his attitude to the poor?

A careful reader of the Encyclical, even a "one-sided denouncer of the wealthy", will have to admit that *Rerum Novarum* does not deal exclusively with the poor. In fact, one of its opening paragraphs indicates that Leo XIII had in mind

to define the relative right and the mutual duties of the wealthy and of the poor, of capital and labor.

A large portion of the encyclical, moreover, is devoted to the defence of the private property right. Leo XIII gives even what might be called a justification of the profit motive, understood, of course, not as excluding all considerations of justice and the common good (as the "rugged individualists" take it), but as something having in its own way its proper place in a well-ordered society.

It is surely undeniable that when a man engages in remunerative labor the very reason and motive of his work is to obtain property, and to hold it as his own private possession.

(To abolish private property) would open the door to envy, wrangling, contention; the very sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or industry.

These and other statements by the Pope show clearly enough that *Rerum Novarum* does not deal exclusively with the poor, and that he was not unfair to the rich.

But at the same time the careful reader of the encyclical will have to admit, and will find himself more and more forcibly struck by the fact as he studies the encyclical, that its main object, its general trend and method of treatment and argumentation, are unmistakably concerned with the welfare of the poor.

Here is a brief outline of *Rerum Novarum*.

*Title:* On the Condition of workers

*Object:* To propose the Church's remedy for the misery of the poor.

*Division:*

- I. False Remedy: the abolition of private property.
- II. True Remedy: to be applied by the collaboration of:
  - A. The Church
    1. With her teachings of life and labor
    2. With her precepts
      - a. Of justice
        - 1) for workers
        - 2) for employers
      - b. Of charity
        - 1) for all
        - 2) for the rich
        - 3) for the poor
    3. With her institutions
      - a. Her sacraments, sacramentals, prayer
      - b. Her works of charity for the poor
  - B. The State
    1. By promoting prosperity
      - a. by general social legislation, thus helping the poor indirectly
      - b. by special consideration for

- public men and for workingmen
2. By protecting rights
    - a. Keeping order
    - b. Protecting the rights
      - 1) of property owners
      - 2) of workingmen
        - a) in their spiritual interests
        - b) in their material interests
          - 1/restricting excessive labor, especially for children and women
          - 2/securing living wages
          - 3/promoting more widespread ownership
    - C. Parties Concerned (Employers and Employees, especially Labor Unions)
      1. Unions are necessary
      2. Unions are natural
      3. How run unions right
      4. Benefits of unions

Surely there is no mistaking the general spirit and trend revealed in this outline. *Rerum Novarum* keeps solidly in view its main object: the remedying of the misery of the poor.

And if one examines closely the text of the encyclical, the same Papal preoccupation for the poor will be found on almost every page. Even when the Pope is speaking of the rights of the rich, he will be seen to introduce some consideration in behalf of the poor.

To select a few items almost at random from the body of the Encyclical:—

In laying down the "precepts of justice for employers" the Pope speaks exclusively of their obligations to their employees. In treating the State's obligation to protect the rights of all, he makes the extraordinary statement:

The richer population have many ways

of protecting themselves, and stand less in need of help from the State; those who are badly off have no resources of their own to fall back upon, and must rely chiefly upon the assistance of the State.

Under the heading "protecting the rights of property owners" he gives the Church's official doctrine on *strikes*. And this doctrine does not forbid or condemn strikes absolutely, does not recommend that the armed forces be called out or injunctions be launched to quell them. In fact, this paragraph on strikes may be called outstanding even in this labor encyclical for its sympathetic attitude to the workers. And what Leo XIII positively urges and enjoins as the legislators' duty in regard to strikes is:

the removal in good time of the causes

of strikes, namely (as he enumerates these causes)

because the hours of labor are too long, or the work is too hard, or because they (the workingmen) consider their wages insufficient.

Finally, in treating the function of the State to promote prosperity, the Pope says that certain groups of citizens deserve special solicitude and favor from the government because of their outstanding contribution to public prosperity. He mentions two such groups. The first is that of public officials, for

their work touches most nearly and effectively the general interests of the community.

The second group is the workingmen, because

## The Liguorian

it is only by the labor of the workingmen that States grow rich.

In this connection the casual reader might expect a word from the Pope on the contribution of employers to public prosperity. There is no such word. Public officials and the workingmen are the only ones Pope Leo XIII mentions in *Rerum Novarum*.

And that brings us back to our opening question: Why this "terrible" preference of the Pope for the poor?

Among the various reasons that might be given, let these suffice.

The Pope is the Vicar of Christ, and Christ Himself preferred the poor.

And even if the poor be regarded (rightly or wrongly) as selfish, vicious, undeserving, and for that reason the Pope be accused of doing wrong in showing them favor, he would thereby stand revealed as only the more faithful to his Master, Christ. Christ Himself was charged by His enemies in His own day with the offence:

This Man receiveth sinners, and eateth with them.

But why cannot the Pope—why could not Christ Himself, for that matter—hold an even balance between the rich and the poor, instead of thus leaning to one side rather than the other? In answer it might be asked; why does not a man on a ship on a stormy sea main-

tain an even balance and stand straight up and down, instead of leaning to one side rather than to the other? Why not? Because it is not the man, but the ship that is off balance; the man seems to be leaning off center, but in regard to the true balance and the true center of gravity, it is he who is true and the ship that is false.

Similarly the Pope in the modern world, with its storms which threaten to engulf the poor, is only practicing *justice* when he *adjusts* his position and attitude towards that side which has been driven off center by economic distress.

The *Liguorian* has been charged, along with other Catholic publications, with being too favorable to the poor. A number of readers have recently cancelled their subscriptions to the *Liguorian* for this very reason.

But Pius XI in his encyclical on Atheistic Communism urged priests with the most fervent emphasis to "Go to the Poor!" Catholic publications have their own way of heeding this injunction, namely by publishing articles reflecting the Popes' own devotion to the poor. This the *Liguorian* has been trying to do. Please God it will continue to do so, for the benefit not only of the poor but also of those good Catholics of means who are concerned for their souls' salvation and wish to stand on the right side on Judgment Day.

### ADVICE TO BUDDING YOUNG WRITERS or HOW TO WIN READERS AND INFLUENCE THE BOOK-OF-THE-MONTH CLUB

To arouse a literary flutter  
One sure way is to putter  
In the gutter.

LGM



## *Three Minute Instruction*

### **The Sign of the Cross**

The sign of the cross is that action whereby a Catholic either traces a small cross on his forehead, lips and breast, or touches, with the tips of his fingers, first his forehead, then his breast, then his left shoulder and his right. Many Protestants consider this action to be valueless and superstitious, but in reality it is very ancient in origin, very natural in meaning, and very fruitful for those who use it reverently.

1. Clear records prove that the tracing of a small cross on forehead or breast, and even on objects to be used, was very common in the second century, i. e., less than 100 years after the last apostle died. The practice spread both through the east and the west, and easily developed into the making of a larger cross on the forehead, breast and shoulders. Thus from the very beginning of Christianity the belief that all redemption came through the cross of Christ was manifested by the signing of a cross.

2. Even if there had been no such solid historical background for the sign of the cross, it is hard to see how it could be considered wrong or foolish even if someone invented it in modern times. It is natural for human beings to use signs to express loyalties and ideals. During the last war the V-sign, formed by two fingers, was an expression of confidence in victory. People shake hands as a sign of friendliness. One who believes that the cross saved him from hell will feel perfectly natural in tracing that sign on his body to remind himself of Christ and to accept His cross unto salvation.

3. The sign of the cross, made with faith and devotion, brings some of the fruits of Christ's cross into one's life. It is strange that anyone should doubt this, strangest of all that Protestants, who believe that only through faith in Christ's redemptive death can they be saved, should scoff at it. Since through His cross Christ conquered Satan and merited grace for all who seek it, it is natural that through a pious act of faith in the cross the power of the devil can be resisted and new graces can be won for the soul.

One Protestant booklet we have at hand calls the sign of the cross "a useless invention of Romanism". It is not useless if it helps a single soul to think more often of the cross; and it is no more an invention of the Catholic Church than human nature itself, which cannot exist without adopting signs to manifest its beliefs.



## The Valiant Woman

Career women are sometimes thought to be a phenomenon of modern times. Here is the story of a woman who, 900 years ago, gave her life to the noblest of careers.

*H. J. O'Connell*

IN THE history of the eleventh century, darkened by the greed and immorality of so many rulers, one can read the fascinating story of how powerful forces of evil were stayed by the might of a woman's hand. For over fifty years, "the Great Countess" Mathilda of Tuscany was the strong right arm of the Holy See in its desperate struggle for the freedom of the Church from the interference of secular princes. Her military forces, her triple-walled castle of Canossa, her treasures of silver and gold, even her very person and her life were unreservedly thrown into the fight. It is true that most of the credit for the conquest of the pernicious practice of "lay investiture" has gone to the illustrious Pope Gregory VII; but without Mathilda, his peerless helper and ally, he could scarcely have been successful.

Born in 1046 of a family of the highest nobility, Mathilda was educated in a manner strange for a woman of her time, but providentially adapted to the work she was to do in later life. As a young maiden, she was trained, not only in the womanly graces, but also to soldierly pursuits. She learned to ride in full armor, to bear a lance, and to wield the battle-axe and sword. She studied also the languages and fine arts, and applied herself to jurisprudence and theology. At the same time, the foundations of her virtuous and deeply religious character were laid. Under the guidance of her mother, Beatrice, she occupied herself in works of mercy. Her gracious visits to the sick, and the generous help

she gave to the needy, planted in the hearts of her subjects the seeds of loyalty that were to sprout in her time of need. Contact with the great churchmen of the day, saintly bishops and future Popes, awakened in her that deep, strong love of the Church which was the outstanding characteristic of her whole life.

Mathilda was only fifteen when she first put on the armor of a knight, and led her troops against the enemies of the Church. The German Imperial Party, to further its selfish aims, had rebelled against the authority of the lawful Pope, Alexander II, and elected an anti-pope, Cadalous, Bishop of Parma. At the head of a small army, this ambitious prelate crossed the Alps on his way to seize Rome. Mathilda rode at the head of her men to cut off the enemies of the Holy See as they passed through Tuscany. In a short but spirited battle, she put the German troops to flight. Cadalous and his men, however, made their way southward by various roads, and reassembled before Rome, where they laid siege to the city. When Mathilda got news of this, she hastened to the Eternal City, forced the anti-pope to raise the siege, and sent him back to his diocese, making him promise to await the judgment of a Council on his claims to the papacy. While at Rome, Mathilda joined her forces to those of the Romans, and marched against the Normans, who had invaded Apulia and Compagnia. After nineteen days of fighting, the enemy was forced to sue for

peace. On her return to Rome, the warrior-maid was received with great honor by the Pope and the grateful inhabitants.

For this victory, however, the young Countess had to pay a great price. Her step-father had consented to let his men go on the campaign only on the condition that Mathilda marry his deformed son, Godfrey the Hunchback. Like so many marriages among the nobility, this union was one, not of love, but of expediency, designed to give Godfrey control of the great lands of Tuscany. Bravely, though with inner reluctance, the young girl went through the ceremony in fulfilment of her promise. Immediately after the wedding, her husband left for Germany, where he was assassinated in 1076, the year that Mathilda's mother died. Her step-father had in the meantime passed from the scene, so, at the age of thirty, she was left mistress of almost the whole of northern Italy, including the cities of Modena, Mantua, Reggio, Spoleto, Parma, Lucca, Genoa, and Nice. It is no wonder, then, that the Emperor of Constantinople and the son of William the Conqueror sought her hand in marriage. But she refused every offer, until in later years the good of the Church demanded that she marry again.

In 1073, Gregory VII was elected Pope, and began his relentless war against the interference of lay rulers in the appointment of bishops, and against the evils that this practice had introduced into the Church. Henry IV, the tyrannical and unscrupulous Emperor-elect of the Germans, had no intention of giving up his custom of selling ecclesiastical offices and filling the bishoprics with men who would be his tools. Hence, he soon came into open conflict with the zealous Pontiff. Finding no other means of bringing Henry to his senses, Gregory

finally pronounced the sentence of excommunication against him. After this drastic step, the Emperor's followers, one by one, fell away from him. The great lords and bishops of the Empire then informed Henry that unless he submitted to the Pope, they would declare him deposed forever. Gregory, at their invitation, agreed to travel to Augsburg to judge the case, and was on his way, when the message reached him that the Emperor was enroute to Italy. Not knowing what to make of this news, and fearing treachery, the Pope retired to the great castle of Mathilda at Canossa.

There Henry appeared, not at the head of an army, but in the guise of a humble penitent. For three days he waited outside in the snow, begging an audience of the Pope. Although distrustful of the Emperor's sincerity, Gregory, moved chiefly by the prayers of Mathilda, at last consented to receive Henry, and upon his promise of amendment freed him from the ban.

However, the German Emperor's submission was shortlived. Almost immediately, he formed a plot to capture the person of the Pope in the Marches of the Po. Mathilda learned of this treachery, and brought Gregory back safely to Canossa. The King then barred the passes of the Alps, making it impossible for the trial at Augsburg to be held. Further outrages caused the sentence of excommunication to be renewed. In response, the forces which Henry had managed to assemble swept down from the north, ravaged Italy, and set siege to Rome. For four years, Mathilda, unable to meet the superior numbers of the Germans in the field, hung upon the flanks of the King's army, and harassed it continually from the rear. When hard pressed, she would retreat to the impregnable fortress of

## *The Liguorian*

Canossa, which again and again hurled back the assaults of the Germans. At this time, to enable Gregory to carry on the defence of Rome, she stripped even her churches of their treasures, sending seven hundred pounds of silver and nine of gold to the Pope.

In 1084, the Emperor succeeded in carrying most of the Eternal City, and had himself crowned by the anti-pope in the Vatican. Gregory, in this darkest hour of his pontificate, was forced to shut himself in the Castle of Sant' Angelo, near St. Peter's. But help came to the Pope from an unexpected source. Robert Guiscard, the redoubtable leader of the Normans, marched up from the south to relieve the beleaguered Pontiff. Not caring to risk battle with these great fighting men, Henry retreated to Siena. Angered by his failure at Rome, he resolved to take vengeance on Mathilda, and sent his army to ravage her dominions. The country around Modena was laid waste, and siege was laid to the important fortress of Sobara. Mathilda marched with the flower of her men-at-arms to the relief of the city. In the dead of night, with the cry: "St. Peter, help thine own," she fell upon the sleeping Germans. Her victory was complete. The camp, tents, baggage, horses, and arms were captured, and the King's army ceased to exist as a fighting force.

For several years after this triumph, peace reigned in the land. Mathilda used the time in repairing the ravages of war. Schools, convents, houses, and churches were rebuilt, bridges constructed, and the dikes restored. At Canossa, she assembled a brilliant court, composed of warriors, poets, jurists, and theologians. Justice was administered impartially, and prosperity returned to her dominions.

Although peace temporarily prevailed,

Henry was up to his old tricks in Germany. There was no way of telling when he would renew the assault on Italy. Hence, Pope Urban II urged Mathilda to marry Guelph, the son of the powerful Duke of Bavaria. It was planned in this way to erect a barrier against Henry, stretching from southern Germany to the center of Italy. Mathilda once more subjected her personal interests to what she felt to be the good of Christendom, and went through with the marriage, asking only that she never be obliged to leave her beloved Italy.

News of the wedding enraged the Emperor, and he went again to war, swearing if need be, to remain seven years in Mathilda's lands without a thought of peace. He first seized the territory in Lorraine which the Countess had inherited from her mother, and then marched on Tuscany. He laid waste a great part of the country, captured Mantua by treachery, after a year's siege, and ranged his army around Monte Bello. However, the defense, aided by Mathilda, was so determined, that Henry grew weary, and offered to compromise. If Mathilda and her party would recognize the anti-pope Guibert, the King would restore all Tuscany to her. The Countess herself would never even have listened to such a proposal, but her followers, weary of war, insisted that at least a conference should be held to consider the matter.

This Council of Carpineta was second in importance for the history of the age only to Henry's submission at Canossa. Had the Emperor's plan prevailed, the whole reform of the Church would have been upset, and the old evils of lay investiture and simony restored. For a time it almost seemed that Henry would have his way. Bishop

## *The Liguorian*

after bishop rose to speak, each avoiding the main issue as to who was the lawful Pope, and insisting instead on the horrors of war and the necessity of peace. But then the Abbot John stood up, and spoke briefly and to the point. "Such a peace," he declared, "would be a war against God." Turning to Mathilda, with blazing eyes and a voice that thundered through the hall, he cried out: "Great and powerful lady, do not lose the fruit of so much toil. Continue to combat for the cause of Christ. God will give the victory to those who remain faithful to His Church!" Moved by his impassioned plea, Mathilda and her knights left the conference, and the battle began again.

After this, the tide turned against the Emperor. He had built a huge machine with which to assault the walls of Monte Bello; but Mathilda's men cut through and burned it. After one of Henry's sons was killed in the battle, he raised the siege, and appeared suddenly before Canossa, hoping to take it by surprise. But the defenders were on the alert, and Mathilda, hurrying up from the rear, took advantage of a dense fog to fall upon the besiegers. The Germans were completely routed, even the royal standard falling into the Countess' hands.

The Emperor made one last effort to recoup his losses by an attack on Nôgara. Again Mathilda moved against him. By cutting his communications, she forced him to beat a hasty retreat, leaving the baggage of his camp behind. After this, Henry gave up the campaign, and crossed the Alps to Germany, never again to set foot on Italian soil. His fortunes continued to decline, and it was not long before he died in misery and degradation. For fifteen years, the courage and constancy of a

woman had proved the one impregnable obstacle against the German Emperor's greed and lust for power.

After a lifetime of warfare, Mathilda, in her declining years, enjoyed a period of peace, broken only by a brief rebellion in Mantua, which, however, was quickly subdued. Once more she returned to the task of restoring prosperity and peace in her vast dominions. She established a school of law at Florence, encouraged scholars, beautified churches and monasteries, and acted as mother and helper of the poor and the oppressed. The hours of leisure that remained to her were spent chiefly in the convent of San Benedetto in prayer and study.

At the age of sixty-eight, she fell into her last long illness. Throughout the seven months that she awaited death, she still retained her valiant spirit. On Christmas day, she insisted on being carried into the chapel for Mass. During Lent, her confessor had a hard time to persuade her not to observe the rigorous fast. When summer came, feeling herself near the end, she prepared to receive the last sacraments. As the Holy Viaticum was given to her, she prayed: "My God, Thou knowest how all the days of my life I have reposed perfect confidence in Thee. Now that I have reached the end, I pray Thee to save me and receive me into Thy Kingdom." Kissing the cross, she cried out: "Lord Christ, because I have always loved Thee, I pray Thee now to forgive me my sins." Soon after this, she gave up her noble soul to God.

Buried at first in the convent of San Benedetto, her body was transferred in later years to Rome. There, as is fitting, she sleeps in a marble tomb in the great Basilica of St. Peter's, the center and heart of the Church she had given her life and fortune to defend.

# The End of the World

A synopsis of some of the many prophecies that have been made about the events that will precede the end of the world.

E. F. Miller

From the very beginning of Christianity there have been people who made prophecies about the end of the world. Catholics have no obligation to believe these prophecies. Nevertheless, to reject all of them as foolish and unfounded is unreasonable. The men and women who made the prophecies in many instances were very holy, working startling miracles and performing tremendous deeds of charity. They are deserving of at least some credence.

Anthony Beck compiled a list of prophets and their prophecies for the Sunday Visitor Press some years ago. Here are a few of the names that he enumerates.

1. The two children who received the vision of the Blessed Virgin at La Salette in France in 1846.

*The Blessed Virgin predicted that after terrible European wars a great ruler would arise, and his reign would be marked by peace and many conversions to Christianity.*

2. Rev. Bartholomew Holzhauser lived in the 1600's and had the gift of prophecy.

*Great wars will come. Persecution of Catholicism will thrive. Then there will be a sudden change. The world will be converted and remain so until the end of time.*

3. Rev. Laurentius Ricci, who died in 1775, foretold the following:

*The world will suffer from war, poverty, famine and pestilence. When all seems lost, God will intervene. Protestantism will cease and the Turkish empire will come to an end. A monarch will rise in*

*Germany who will rule the earth. Everywhere there will be one fold and one shepherd.*

4. The Franciscan lay-brother, Ludovico Rocco, who died in 1840, made amazing predictions, some of which have already come true.

*Russia would be the scene of great outrages. Revolution would come. Austria would collapse as an empire. The kings and lords of Germany would abdicate. Prussia would suffer particularly. The Turks would be converted. Half of mankind will be destroyed. Then peace till the end.*

5. St. Francis di Paola was a prophet. He died in 1508 in Italy. He said:

*God will raise up a very poor but well-born man to rule the world. During his reign heresy will come to an end. He will have a great army to fight for Christianity and angels will help him.*

6. Abbe Souffrand (1755-1828), who was a pastor in Brittany, had this to say.

*A powerful leader will work such wonders that unbelievers will be forced to recognize God's intervention.*

7. A Capuchin monk by the name of Dionysius of Luetzenburg wrote a book in 1682 about Anti-Christ. In this book he said.

*In every period of tribulation God raised saints and leaders. He will do that especially before the end of the world. One most powerful and holy man will be given the reins of world government. He will lead the majority of erring*

## The Liguorian

souls back to the true faith.

8. A holy hermit named Anthony, who lived near Cologne in 1820, said. *A great war will take place before the end of the world. Then a new emperor, about 40 years old, will be elected in Germany. He will meet the Pope. Meanwhile an epidemic will break out in the regions devastated by the war and many people will die. New wars will begin. After most of the world has been depopulated, peace will come.*

9. St. Methodius foretold as early as the 4th century that a great monarch would come at the end of the world and bring peace to all nations.

*A time will come when the enemies of Christ will boast: "We have subjected the earth and all its inhabitants, and the Christians cannot escape our hand." Then a Roman emperor will rise in great fury against them . . . drawing his sword he will fall upon them and crush them. Then peace and quiet will reign on earth and the priests will be relieved of all their anxieties.*

10. Bernhard Rembord, who died in 1783 at Cologne at the age of 94, had a reputation for great sanctity. He also had the gift of prophecy. He predicted the following.

*After many terrible wars a simple man will rise who will rule the nations. The Jews will be converted as well as all others not members of the true Church. A good and happy era will follow, and people will live in peace.*

11. Brother John lived in the 12th century. He foretold:

*Bishops and priests will be attacked before the end of the world. He who abuses them will be most highly honored by the people. The*

*Pope will flee from Rome and live in worry and sorrow. The early persecutions of the Church will be surpassed.*

12. Sister Rosa Colomba Asdente, who died in 1847, said many frightening things about the persecution of the Church.

*Priests and monks will be cut to pieces like cattle. The property of Catholics will be confiscated. Catholics will be put in prison. The Jesuits will be suppressed, never again to appear.*

13. Father Nectou, a Jesuit priest in Belgium, said in 1760.

*At the approach of the events which will lead to the triumph of the Church there will be such disorder on earth that people will think that God has abandoned man to his perverted sense and that Divine Providence is no longer concerned with the world. At the moment of the last crisis one will not be able to do otherwise than persevere at the place assigned him by God, retreat within oneself and pray until the anger and justice of God are satisfied. At the very moment when all seems lost, everything will be saved. Then will come the victory for the Church, her last and final victory before the coming of the Son of Man.*

14. Marie Julie Jahenny lived in France in the 19th century. In 1873 she was given the wounds of the Savior. These wounds bled each Friday. For many years she lived without sleep, food or drink. Priests who examined her concluded that her condition was due to supernatural causes. In 1891 she made this statement:

*There will be darkness continually for three nights and two days. Only blessed candles made of wax*



will give light during this terrible darkness. One candle will suffice for three days, but in the houses of the godless and scoffers these candles will not burn. During these three days the evil spirits will appear in the most horrible shapes. Lightning will penetrate your homes, but it will not extinguish the light of the blessed candles; nor will wind nor storm nor earthquake put them out. Clouds red as blood will pass over the heavens, and the crack of thunder will shake the earth. Devastating lightning will flash across streets at unseasonable time. The earth will be shaken to its foundations, and the sea will hurl foaming waves on the mainland . . . The earth will resemble a vast cemetery, and the corpses of the godless and just will cover its surface. A great famine will occur. Everything will be destroyed and three-fourths of mankind will perish. The catastrophe will come almost suddenly, and this chastisement will afflict the whole earth. (A full account of this prophecy is given in *Demain*, page 358.)

15. Marie Baourdi, who died in 1878, had many visions. In one of her visions she saw the following.

Three days of darkness would come upon the earth before the end of the world. During this darkness the people given to evil ways would perish so that only one-fourth of mankind would survive. The clergy, too, would be greatly reduced in number, as most of them would die in defense of the faith or of their country.

16. Blessed Amadaeus de Silva who died in 1482 made a number of prophecies. He predicted.

There would be little hope of the conversion of unbelievers until all Germany turned to the faith. Then progress would be rapid. However, owing to Germany's disobedience, that era would be delayed until, finally, all lands would be united under the great ruler destined by God. Only then would all nations live in harmony.

17. St. Malachy, who lived in the 10th century, is one of the best known prophets by the people of today. Many of his prophecies seemingly have already come true. He said:

There would reign towards the end of time a Pope who would be known as "the angelic pastor." Before this there would be a Pope known as "burning fire"; another as "intrepid faith." Many people have seen a striking resemblance between these titles and some of our recent popes. Ireland would be persecuted for seven hundred years. In the end she would be just as strong in the faith as she was in the beginning. England would lose the faith, and Ireland would be responsible for bringing it back.

Of course, the only prophecy which we can be absolutely sure of is the one given by Our Lord in the Bible.

For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be . . . If any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets and shall show great signs and wonders, inasmuch as to deceive if possible even the elect. And immediately after the tribulation of these days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and

## The Liguorian

*the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn; and then they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His Angels with a trumpet and a great voice: and they shall gather*

*together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them . . . Heaven and earth shall pass, but my words shall not pass.*

The full story of the prophecies can be found in the little booklet that was compiled by Anthony Beck and which was published by the Sunday Visitor Press, Huntington, Indiana.

## The Legend of Wine

H. V. Morton in his interesting travel book *In The Steps of St. Paul*, relates the following oriental legend which has to do with the invention of wine.

It seems that after the fall of Adam and Eve, Eve felt that her husband was not working hard enough one day, so she sent him to scout around the outer environs of their property and see what could be found. Adam went out and on the sandy slope of a hill discovered some vines with little clusters of green grapes. Having tasted them and found them good, he brought a few clusters back with him and planted the seeds near their home.

In the course of time, the seeds sprouted and a vine grew; but it suffered in the great heat, and Adam found it one day almost wilted from thirst. At that moment a monkey passed by, and Adam caught it, and watered the vine with its blood.

The same thing happened a few days later, and this time he watered the vine with the blood of a peacock; a third time he made use of the blood of a lion; and last of all, he poured upon the vine the blood of a wild pig.

After this the vine flourished, and brought forth big red grapes. Eve kept them in a pot, and both she and Adam found the juice delicious, and more so as it grew aged. Thus was discovered wine.

Like most oriental legends, this one has a moral.

One drink of wine too much is likely to turn a man into a monkey.

Two drinks beyond his capacity and he begins to strut like a peacock.

After three drinks he is likely to roar like a lion.

Four drinks over his limit—and he may bear a close resemblance in his conduct to a wild pig.

## Economical

A missionary in Africa was horrified to find out one morning that his native cook was straining the coffee through a sock. The cook, upon being reprimanded, looked blank at first, then a smile broke out on his face.

"Don't worry about it, Father," he said. "I didn't use a clean one."

# Readers Retort

Readers are encouraged to state their disagreement with any article or item that appears in *The Liguorian*. Name and address should be given, and it should be understood that long letters will be condensed.

Milwaukee, Wis.

"I have read the first article of yours to which I beg to object. L. G. Miller's 'All-out for Romance', about Lisabeth Scott seems unfair to her. I never saw her in a picture, but I did hear her recite the rosary last Easter Sunday on Father Peyton's 'Triumphant Hour' broadcast. If I am not mistaken, aren't all those movie stars on his program Catholics? Maybe she isn't, but won't your face be red if she is? What 'fashionable temple of worship' would she then attend?"

N. N.

*No, our face would not be red if Miss Scott turned out to be a Catholic. The philosophy that all human happiness centers about romantic love is as condemnable in Catholics as in non-Catholics—indeed, it is more so because they may be expected to know better. . . . Not all Fr. Peyton's actors on his rosary hour are Catholics.*

The editors.

New Orleans, La.

"When my subscription to *THE LIGUORIAN* expires I shall not renew it because you are doing the work of the Communist Party by stirring up race hatred and intolerance. There are many others who feel the same way as I do. I am referring to your article 'Study in Black and White' in the June issue . . . I have lived among Negroes all my life and used to like them, but with encouragement from the Communists and the Catholic Church they have become impossible. They are almost entirely lack-

ing in gratitude, and they never assume any obligations in a community . . . Why haven't they entered the Catholic Church before this interracial question was raised? About ninety per cent of them belong to the Baptist Church because it requires no discipline to be a Baptist. Now they are becoming Catholics because they see a chance to mingle with white people and even to marry white people, as soon as the law allows, as the Church has never objected to such marriages . . ."

L. A. W.

*We realize it is almost impossible to say anything that will change the views of one who can write like the above. Prayer and self-scourging are needed to bring more mercy into the world . . . Will not those who hold the Negro in contempt (even though concealed beneath such patronizing as one would use toward a pet dog) that it is their contempt that makes the Negro bitter, ungrateful, improvident, even dangerous? Is it not a damning evidence of our failure to teach the true faith even to our own when a Catholic can write that the Catholic Church is promoting Communism when it goes out to save the souls of Negroes by bringing them into the one true fold of Christ? . . . May God have mercy on us all!*

The editors.

Sheboygan, Wis.

"Please cancel . . . I do not want to have a magazine that will make such statements as you made in the June issue with refer-

## The Liguorian

ence to Mr. Jos. E. Uihlein. I am sure that if you had all the facts surrounding this case you would not be publishing an item which, to my way of thinking, does nothing but create more socialistic feeling then already exists in Milwaukee . . . Jos. E. Uihlein's brother, Robert, vice president of the Schlitz Brewing Co., is one of the members of the Board of Governors of Marquette University, and is held in very high esteem. Therefore I cannot see how you could publish this item if you had all the facts . . .

W. A. R.

*The item we published, about Mr. Jos. Uihlein's interest in the labor encyclicals of the Popes and in unions for white collar workers, was carried in most of the daily papers, with direct quotations from his remarks, which we copied . . . Perhaps his brother, worthy citizen that he is, disagrees with him and with the Popes, as many do. Mr. Jos. Uihlein's views are still noteworthy.*

The editors.

Cominto, Ark.

"We Catholics have often been accused of being regimented in our thinking. It was interesting to note that you condemned Westbrook Pegler at the very time when another Catholic periodical was printing one of his articles . . . Can you tell me, by the way, why your periodical leans to the left of center? You are not as conservative as other Catholic publications. Is it because your order is dedicated, among other things, to the implementation of Pope Leo's encyclical?"

F. E.

*The slightly tainted connotation of the word "left" has come to be associated with anyone who writes much about the social encyclicals of the Popes. In fact, we have been called "Communist" for quoting exact statements of either Pope Leo XIII or Pope Pius XI. The widespread ignorance of these teachings, in the face of their supreme sanity and necessity, has given us our dedication.*

The editors.

## Vertical Air Coach

The following quaint advertisement in favor of travel by air appeared in the Connecticut *Courant* for June 9th, 1801.

JOHN GRAHAM

Having obtained a deed of the exclusive right for the city of Hartford of the Archimideal Phaeton, Vertical Aerial Coach or Patent Federal Balloon, Begs leave to inform the Public that the Machine erected near Mr. John Lee's is now strengthened and supported in all its parts, rendered perfectly safe and secure, and elegantly painted and redecorated; the system and regularity are so established that voyagers may be treated with slow and steady or more rapid Movements as they may order; so that Persons of a timid cast will enter with assurance and be delighted; others may progress 500 yards a minute. Attendance daily from 3 o'clock until dark. Parties of 2, 4 or 8 or more will be waited on at their call at any hour of the day.



## Thoughts for the Shut-in

L. F. Hyland

### On Relaxing in Bed

Confinement in bed grows wearisome for even the most disciplined of human beings, and it is exceedingly important for everyone who is afflicted with illness, either for short or long periods of time, to know how to offset such weariness. To permit oneself to become upset, cranky, nervous and taut because one is under orders or forced by sheer necessity to stay in bed, can not only prevent physical recovery but promote further collapse.

What every shut-in needs, so long as he has to stay in bed, is familiarity with the art of relaxing. There are two necessary elements in relaxing, the physical and the mental. Both must combine to make bed-rest bearable and easy. The principles on relaxing are just as important for people who are troubled with insomnia as they are for shut-ins.

Physical relaxing means consciously releasing the muscles of the body from all tension, so that one lies perfectly limp and without muscular pressure or strain. Some experts even advise the practice of consciously releasing tension from one part of the body at a time, beginning, for example, with the feet, then the legs, knees, hips, back and arms. There should be no striving for comfortable positions in bed; one should rather sink into a comfortable position by releasing or "letting go" of all muscular strain.

These principles of physical relaxation are useless without mental peace. The mind must neither be overactively engaged in any too interesting subject, nor agitated by thoughts of any problem. This is where the religious minded patient has all the advantage over a person to whom religion means little. He can relax his mind in the thought that God controls everything in the universe, himself included; that, no matter how many personal and pressing problems his illness may create, God has now decreed that he relax, rest, take it easy, sleep. He can recall the statement of a great writer that God has no use for insomniacs because, whether they sleep or not, He will still go on ruling His world with His infinite wisdom.

The art of relaxing can be learned by an insomniac or shut-in. In a word, it is the art of lying peacefully in bed as if one were a child in God's arms, because God wills it and as long as God wills it.

## Christ the Story-Teller

The Gospels are masterpieces of literature chiefly because they tell the story of the greatest story-teller of all time.

*R. J. Miller*

JESUS CHRIST was the perfect story-teller. Nothing was too plain or simple to serve as the subject of the stories He told. A flower growing wild in the field at His feet, birds wheeling through the air; sunshine and rain; crops, seed-time and harvest; sheep and goats in the pasture, an ox or an ass fallen into a hole in the ground; with the magic touch of His unique story-teller's gift, in a few words or by the mere turn of a phrase He could put the homeliest of them all into a setting of unforgettable drama and power.

Likewise the characters of His stories were drawn from the whole range of humanity. Or perhaps we should say that there are two great classes of characters in the stories and examples used by Christ: the ordinary and familiar on the one hand and the rich and glorious on the other. Often He chose as His "hero" or His "heroine" some person familiar in every day life to the poverty-stricken people who formed the majority of His hearers: a housewife baking bread, a woman losing a "groat" and then greatly distressed until she found it; "two women grinding at the mill"; a man working in the field or the vineyard; a sower, a shepherd, a swineherd, a fisherman, a publican; children at play; servants in the house of a great personage.

Such characters, touched with the surpassing grace of Christ's recounting, were bound to have an appeal to the poor who hung upon His words. But human nature, especially when poor and suffering, also loves to hear stories about the great and powerful. The poor

find a kind of relief from the burdens of their hard lot in identifying themselves even for the brief moment of a story-teller's tale with conquerors and kings. Jesus Christ the master story-teller, the master-reader of the human heart, knew this perfectly well; and in this second kind of story He gave His tattered audiences the momentary relief they loved, while at the same time leading them gently, imperceptibly, masterfully to the eternal relief and glory He had come to bestow upon them.

It was in fact particularly easy for people to identify themselves with the characters in Our Lord's stories. He Himself possessed that rarest of story-teller's gifts: the ability to see things through each of His characters' eyes, good and bad, without at the same time losing the just and proper balance of the story as a whole. In His parables even the weakling, the marplot, the villain, is perfectly true to life; but the villain remains always the villain and never is glorified into a sentimental hero.

Let us examine in detail one or the other of Our Lord's parables from this point of view.

Take the parable of the Prodigal Son, the masterpiece of them all. The young man had squandered his inheritance "living riotously" and had been forced to become a starving swineherd. How true to nature are his words when "he came to himself":

How many hired servants there are in my father's house who have more food than they can eat, and here am I perish-



## The Liguorian

ing with hunger! I will arise and go to my father and say to him: Father, I have sinned against heaven and before you. I do not deserve to be called your son any more. Only let me live like one of your hired men.

And the father's feelings when he saw his long-lost boy coming home:

When he was still a long way off, his father saw him, and was overcome with pity; and ran to meet him, and hugged him and kissed him.

What an untold story of paternal affection is here suggested in one short line! The long days and nights of grieving; the watching, day by day, from some point of vantage, for the prodigal's return; the old eyes sharpened by love and longing to recognize his wandering boy coming home at last "when he was still a long way off"!

And even the older son, who in a way is "the villain in the piece", gives a good account of himself in Our Lord's telling of the tale. He had been working in the fields and came home late. But when he came near the house "he heard music and dancing"; and when he learned that the festivities were in honor of his younger brother's return

he was angry and would not go in.

His old father left the merrymaking and came out to persuade him (another wonderfully genuine touch of nature in the story); but the sulking one replied:

Look here. All these years I have been working for you. I never once went against anything you told me. And never once did you give me so much as a kid to have a good time with my friends. But now, when this son of yours who has thrown

away all he owned on prostitutes finally comes home, you kill the fatted calf in his honor!

It is easy indeed to feel for the older son when we hear him talking like that, and obviously Our Lord felt for him too. But even so, his attitude was unquestionably mean and selfish under the circumstances. He was anything but heroic, and Our Lord does not depict him as a hero. The father's reply restores the just and proper proportion of the story:

Your brother here was dead, and has come back to life; he was lost, and now he is found!

There is another thing the reader may have noticed in this parable of the Prodigal Son which throws its own unique light on the human Christ. When the older son came home from the fields, as he approached the house

he heard music and *dancing*.

"Dancing"! Our Lord spoke of "dancing"! He was not afraid to introduce into one of His parables the idea of dancing as a very human or obvious way of expressing joy and jubilation! One cannot help wondering if lesser Christian story-tellers than Jesus Christ would not perhaps hesitate to become so specific in this particular if they deemed it well to relate a story illustrating the mercy of God. But it shows in an unmistakable way how truly human the "Human Being" was, and how much at home with every feature of human nature, even that of dancing for joy!

But not only in matters of gentleness and joy: Our Lord was at home also on the sterner side of human life. In

one of the parables of the wedding feast this becomes strikingly apparent. One might even be inclined after hearing it read on the nineteenth Sunday after Pentecost, to call it the parable of "the terrible wedding". There seems to be a good deal more of bloodshed and fearful wrath in the story than of the merry-making proper to a wedding feast.

First of all, the invited guests refused to come. A bad start, certainly; but nothing in comparison with what was to follow. When the King sent "other servants" to urge the guests to come, they still refused; and some of them even

laid hands on his servants, and having treated them contumeliously, put them to death.

Then it was the King's turn for bloodshed:

sending his armies, he destroyed those murderers and burnt their city.

Finally, when the servants had gone out and rounded up every passerby, every loafer and ne'er-do-well they could find and herded them into the banquet hall,

the King went in to see the guests. And he saw there a man who had not on a wedding garment. And he said to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the King said to the waiters: bind his hands and feet and cast him into the exterior darkness. There shall be weeping and gnashing of teeth.

The students of Bible lore tell us that in the olden days it was customary to prepare special robes for each of the guests at a wedding. These robes were

kept at the door, and each guest as he entered needed only to pick out his own and put it on before entering the banquet hall.

But granting that the man without the wedding garment was himself at fault, the "exterior darkness" and the "weeping and gnashing of teeth" are stern harsh notes for a wedding; and they make this one the "terrible wedding" indeed!

Can it be that the story-teller who related the tender tale of the Prodigal Son, with its depths of affection and its innocent joy, is the same as the one who recounted this bloody business of the terrible wedding feast?

Indeed it is; and it is one of the marvelous things about Him and His stories that "nothing human is foreign to Him". He is at home with all humanity, not only with the gentle and faithful, but even bloody, sinful humanity too. That is the mystery which the Pharisees could never grasp: "This Man receiveth sinners, and eateth with them!" As for His stories, they seem largely to be directed to sinners. Even the story of the Prodigal Son, if read carefully, will be found to contain some words that are not spoken in the parlours of the most respectable society.

No, this was no milk and water Messias, unfamiliar with life in its harsher aspects, or shocked and a-tremble at the sight of blood. He was rather a man about whom, as one author puts it, there was "the rough male taste of reality". At home describing a father's grief over a wayward son and the joy over the prodigal's return, He was on the other hand no stranger to that vast area of human history and experience—perhaps the greatest part it is too—which bears the bloody mark precisely of cruelty and violence.

One final example. St. Luke quotes

## *The Liguorian*

Our Lord:

A certain nobleman went into a far country to receive the title of king and then return . . . But his citizens hated him and sent ambassadors after him to say: We will not have this man to reign over us.

How did the nobleman deal with these enemies?

As for those enemies of mine who would not have me to reign over them, bring them here and kill them in my presence.

Divine justice on the obstinate is illustrated here. It is a truth that needs teaching, surely; but how dramatically it is brought out by the sentence here passed!

And yet (to stress a paradoxical fact once more) this is the very same Christ Who laid the duty of forgiving enemies upon the world as one of the conditions for entrance into the kingdom of heaven, and enforced it with the parable of the servant who owed his lord ten thousand talents.

Have patience with me, and I will pay thee all!

cried the unfortunate man (and again

we can share the feelings of the character so aptly described in his desperation, even as he makes this impossible promise). But when his lord had forgiven the debt, that servant

found one of his fellow servants who owed him an hundred pence. And laying hold of him he throttled him, saying: Pay what thou owest!

It was a narrow miserly thing to do after the magnificent generosity he had just been favored with himself; but somehow still again it strikes the genuine human note. "There but for the grace of God go I," almost any human being can feel as the situation is flashed before him in the few telling descriptive words of Christ. One can almost sense the bursting relief, the nervous excitement, the urge to "do something" that filled the man upon his incredible sudden release from his giant burden, and how he "took it out upon" the first man he met, who happened to be his own poor creditor.

Of course he was wrong, and he paid the penalty of his wrongdoing:

The lord delivered him to the torturers until he paid all the debt. So shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

## *Refuge*

In one of his books on Russia, W. L. White tells the story of how two Russian peasants were having a discussion of Socialism. It was in the days when Stalin and Trotsky were maneuvering for control of power. The two peasants were unable to reach a decision, so they took their problem to a holy man.

"Stalin," they said, "wants to concentrate on establishing Socialism in Russia. Trotsky wants to organize it throughout the world. Which is right?"

The holy man listened thoughtfully, then gave this verdict:

"Stalin is right. Socialism can be built in one country. But while they are doing this, it is much wiser to live in some other country."



## Side Glances

By the Bystander

The battle (and we wish we did not have to call it that) between representatives of capital and representatives of labor has been reduced to very simple propositions in the recent trend of advertising and propaganda. The proposition on which the National Association of Manufacturers, and all who adopt its thinking, stands is this: "The key to prosperity in America is sustained profits for business." This theme is being ridden hard in a flood of advertisements, sponsored by individual manufacturing concerns, appearing in current magazines. It has been taken as a Gospel even by serious columnists, such as Henry Hazlitt, who writes economic interpretations for *Newsweek*. In a recent issue he expressed it thus: "The only ultimate source of sustained employment and purchasing power is sustained profits. You do not achieve full employment by destroying the rewards and incentives of the very people who provide employment."

On the other side of the battle line is the principle promulgated by spokesmen of labor: "The key to prosperity in America is sustained or better wages." This is backed by the argument that unless there is adequate and expanding purchasing power among the millions of working people in the land, factories will shut down, inventories will stand idle in warehouses, depression will come, etc. The nub of the controversy is this: capital maintains that wages must be reduced or not raised at least, so that profits can stay at high levels; labor holds that profits must be reduced so that wages can remain high or climb higher.

Now, neither of these statements, simple and contrary as they are, has any real value

except as propaganda. A moment's thought will show why. Neither statement clarifies the important point of *where* profits or wages should be sustained. Should profits be maintained at the levels they have reached in some businesses, where they are unconscionably enormous? or at the wartime levels? or at the levels of businesses for which they have been just barely enough for the business to continue to operate? or at the elusive averages that economic researchers quote at the end of each business quarter? Does "sustained" mean that, if profits dip from one quarter to another, the government should pump-prime them back up where they were before? Should government let profits soar without check or hindrance of any kind? Similar questions can point up the weakness of the bare principle that "the key to prosperity is sustained wages." Sustained where? Where they are in the more successfully unionized plants and industries? Where the average of all labor's income stands? If better wages are needed, better than what? Better for whom? And if prosperity demands sustained or better wages, at what price must this be achieved? At the price of all the profits of business? Or only some of the profits? How much? The whole matter of sustaining profits or sustaining wages is so vague, so unrelated to the interdependence of everything in the economic system, so skittish about coming down to facts and figures, that one suspects that those who quote the principles are either ignorant of the problem, or else are unconcerned with the welfare or prosperity of the nation and only worried about protecting and advancing themselves.

It is obvious, therefore, that better, more realistic, and more fundamental principles must be found and propagandized as the

"key to prosperity." Such better principles are all contained in the program set forth by the Popes of the labor encyclicals and all Catholic students of the social question. The amazing thing is that in all the talk about sustaining profits or sustaining wages you seldom see any reference made to them at all. It is just as true as it was in 1931, when Pope Pius XI issued "Forty Years After" to commemorate the first great labor encyclical of Pope Leo XIII, that many who talk about social questions refuse even to read or study the suggestions made by the Popes.

Here are the principles that should replace all vague talk about the importance of sustaining profits or sustaining wages.

1) *Every working man has a right to a living wage.* This right is so sacred, says Pope Leo XIII, that even if a workingman contracts with an employer for less than a living wage, the contract is unjust and void. The same Pope gives a kind of definition of a living wage when he says that it is one that enables the workingman to support himself, his wife and his family in reasonable comfort, with enough to enable him to put by a little property for the future. While it is not easy, with changing money-values and price fluctuations, to judge to the penny at any given time what a living wage is, this principle is far and away superior to the statement that "wages must be maintained or bettered." It sets a norm that both employers and employees can make their goal.

2) *The right to a living wage has priority over the rights of owners of business to profits.* This principle is stated implicitly by both Pope Leo XIII and Pius XI and explicitly by the 1940 statement of the American Bishops on the Church and the Social Order, as follows: "The first claim of labor, which takes priority over any claim of the owners to profits, respects the right to a living wage." Pope Pius XI expresses it in this way: "If the business makes

smaller profit on account of bad management, want of enterprise or bad methods, this is not a just reason for reducing the workmen's wages." This Pope even suggests that if a business cannot pay living wages, in the last extreme "counsel must be taken whether the business can continue." This principle, therefore, represents a far cry from the general slogan that "profits must be maintained." The question of profits can justly be raised only after all workers are receiving a living wage, and that includes white collar workers, unorganized workers, farm workers—everybody who works for a living. Pope Leo XIII adds that it is the duty of the State to lend its weight to the fulfilling of this ideal, especially in view of the fact that "the richer population have many means of protecting themselves and stand less in need of help from the State."

3) *After living wages have been provided for out of a business, the profits of the business belong to the owners, but not without the obligation that they be used for the common good.* The Popes emphatically deny the proposition that all the profits of a business, over and above those required to repair and replace invested capital, belong by right to the workers. They also, and even more emphatically, deny that they should be taken over by the State. But they do say that the accumulation of profits on the part of those who invest their money in business and direct its operation is accompanied by obligations to use them to serve the common good. In other words, there is no such thing in Catholic teaching as a principle that whatever a man can acquire through business ownership and management is his without any strings or conditions. One of the suggestions that Pope Pius XI makes is that some kind of arrangement be made whereby wage-earners receive a share in profits, even though absolutely speaking these belong to owners. "We deem it advisable," he says,

"in the present state of human society, that the wage contract should be, when possible, modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain of the wage-earners and the employers. In this way wage-earners are made sharers in some sort in the ownership, or the management of the profits."

4) *The solution of all economic problems is not to be found in bitter battle between those who demand sustained high profits and those who demand sustained high wages, but in partnership, cooperation, and planning together by the various groups now opposed.* Pope Pius XI spoke very clearly in this regard: "The demand and supply of labor divides men in this labor market into two classes, as into two camps, and the bargaining between these parties transforms the labor market into an arena where the two armies are engaged in combat . . . To this grave disorder a remedy must be applied as speedily as possible. There can be no question of a cure, except this opposition be done away with, and

well ordered members of the social body come into being anew, vocational groups, namely, binding men together not according to the position they occupy in the labor market, but according to the divine functions they exercise in society . . . Such a bond of union is provided on the one hand by the common effort of employers and employees if one and the same group join forces to produce goods or give service; on the other hand by the common good which all groups should unite to promote in friendly harmony . . ." No one can follow these principles through without realizing that propaganda for "sustained profits" or for "sustained wages", without any reference to the more basic principles involved, can only tend to increase the mood of opposition between capital and labor. Capital needs labor and labor needs capital, and the common good needs the cooperation of both. The sooner the headlights of propaganda are focussed on this truth, and all men are made to see it, the sooner will there be prosperity and peace in the economic world.

### Small Harvest

From the *Interracial Review* come the following statistics on the colored population in our country. They present a rather sad picture of how much remains to be done by the church:

Number of Negroes in the United States—14 million.

Protestant Negroes—5,650,000.

Catholic Negroes—350,000.

Unchurched Negroes—eight million.

Negroes in college—74,000.

Catholic Negro churches—423.

Catholic Negro schools—367.

Negro enrollment in Catholic schools—69,130.

Colored missions—640.

Sisters in colored missions—1,894.

Negroes in New York City—750,000.

Negroes in Chicago—400,000.

Negroes in Philadelphia—400,000.

Negroes in Detroit—300,000.

Negroes in Washington, D. C.—275,000.





## Catholic Anecdotes

### *Wrong Argument*

Venerable Robert Anderton was put to death for his faith in the time of Queen Elizabeth in England. His trial was a long, drawn-out affair during which the judges tried to trip him up in his words by means of long theological arguments.

During one session of the trial he was being examined by Cowper, the Anglican bishop of Winchester. This was the era when the notorious "Popess Joan" legend was very current, according to which one of the Popes had been a woman, and a very evil woman at that.

As might be expected, Cowper dug up the legend from its grave.

"Although it is very easy to refute this fable," Anderton said, "since it is only the foul fabrication of heretics and long since exploded; yet even if it were true, surely it is not for you, my lord, to propound it."

"Why not?" asked the bishop.

"Why, because the basis of your faith, the citadel of your religion, is that you profess a woman to be the head of your church. Surely whether we call her Pope Joan or Pope Elizabeth matters little. With what face, then, can you object to that in us which to you is a special glory?"

The onlookers at the trial burst out laughing, and the bishop did no more examining that day.

### *High-Voltage Faith*

Allesandro Volta, acknowledged as a great scientist and especially in the field of electricity, where his name has been given to a unit of power, had this to say about his faith:

"I have always, and do now, consider

the Catholic religion as the only true and infallible one, and I thank the good God that He has granted me the grace to be a Catholic. I am firmly resolved to live and die in this faith, with the hope of obtaining eternal life. I acknowledge the Catholic faith as a gift of God. I acknowledge it as a supernatural faith. I have spared no human means to strengthen my faith, and to conquer every doubt that might arise. I have studied the principles of my faith thoroughly. I have read many books, some in favor of, and some opposed to my faith, and I have become strengthened in my conviction that the Catholic religion is not opposed to reason, and that every right-minded person must acknowledge and love this religion."

### *Parting Words*

According to a very ancient tradition, St. Peter and St. Paul were martyred on the same day in the year 67 A. D.

Tradition also has it that they were led out together from the city of Rome through the Ostian Gate to a place which is marked today by a little wayside chapel called the "chapel of the parting."

At this point they separated; St. Peter's guards led him to Nero's circus for his martyrdom, while St. Paul was taken to the Salvian Springs.

As they parted, Peter is said to have uttered these words:

"Go in peace, preacher of glad tidings, guide of the just to salvation."

And St. Paul in his turn said:

"Peace be with thee, foundation of the church, Shepherd of the Flock of Christ."

When they next met, it was in heaven.



## Pointed Paragraphs

### *Device For Escape*

As the world goes today, it is not easy to tear your mind away from what is going on around you and to fix it, even for brief intervals, on the spiritual realities of which you must think if you are going to save your soul for heaven.

You can read a daily newspaper from beginning to end for 365 days of the year without being reminded once in all that time and through all that reading of the three most important truths in the world: that Christ is your only Redeemer, that sin is your only evil, that heaven is your only true goal.

You can read any of several thousand magazines every week or every month, and gather from them only the conclusions that money is the condition of happiness, that good eating and drinking are necessary to happiness and that romantic love is the climax of all happiness.

You can listen to the radio and watch television day after day for hours on end, and you will learn nothing except dubious ways of curing a sick stomach, of enjoying your breakfast, and of spending money on tobacco, beautiful clothes and automobiles.

You can attend movies, athletic contests, and social affairs as often as you like, and only by the rarest chance will you be reminded at any of them that unless you pray often, you are certain to lose your soul.

You can work at a job from morning to night five days a week, and you will see, hear, and think of nothing but buying, selling, profits, interest, wages

and "getting ahead".

You need, therefore, every device you can find to tear your mind away from the animal elements of your nature and to raise your mind to the things of the spirit. One such device is the daily recitation of the rosary.

For ten minutes each day, by reciting the rosary, you can enter into companionship and communication with your Saviour and His Mother. You can forget your momentary and bodily needs and reflect on those of your soul. You can find peace in a stable and strength at a cross and real hope at an empty tomb. You can learn how to carry the thought of Christ back to your work, your play, your eating and drinking and your making money.

Take the rosary in hand during the month of October. Take it every day.

### *Healthy And Normal Marriage*

A large advertisement in a Milwaukee daily newspaper (other large cities can probably "boast" of the same) recently offered all brides, wives and mothers a free lecture on "birth-control". Called "educational", the lecture announced itself as designed for all women interested in "a healthy, normal married life".

We were struck by those two words "healthy and normal".

We know how these lectures go. "It is such a drain on your energies, my dear women, to have several children. It is a worse drain to attempt to limit the use of your marriage privileges. You all want to keep the rosy blush in your cheeks, the slim symmetry of your figures, the ability to enjoy life, to

## The Liguorian

travel, to join literary clubs, even, perchance, to teach other women how to practice contraception. It would be a shame if you were to become haggard, run-down, worn out, just for lack of knowledge of how to space your two or three children . . . Now we have here a little mechanical gadget that will take care of everything. It is approved by the associated organizations of planned parenthood. It is ninety-five and four-fifths percent safe. It will improve on nature. Its cost is negligible. We have a diagram here to show you etc. etc."

*Healthy* married life? We happen to know that at a certain meeting of the American Medical Association the most active promoters of a resolution favoring birth-control were a group of doctors who specialized in mental and nervous diseases. *They* knew how their customers were made. We have a statement from an internationally famous gynecologist to the effect that the sickness and death rate among women resulting from the practice of contraception is far higher than the sickness and death rate resulting from childbirth. Don't let them fool you, ladies. They may make contraception look attractive enough to induce you to sell your souls for it; but be sure, when you do, that you are also risking your bodies and your minds.

And a *normal* married life? Maybe some women think it normal to live in fear of being "caught" when they had planned so carefully against it. Maybe it seems normal to some to surround the sacred intimacies of married life with cautions, conditions, contraptions. And a thousand women may tell you it is normal to have only one child, or two or three, ten years apart, but the better you know such women the more you will know how abnormal they are. It is God's will that make things normal,

not Margaret Sanger's, nor popular selfishness, and no mere woman should be permitted to tell you otherwise.

### Gadfly

Brother G. Bromley Oxnam has been at it again. We wonder if some of his associates are not squirming with chagrin over his intemperate blasts against the Catholic Church.

His latest draws a parallel between atheistic Russian Communism and the Catholic Church. "Both," he says "are totalitarian. Both seek control of the minds of men everywhere. Both practice excommunication, character assassination and economic reprisals. Neither Rome nor Moscow knows what tolerance means. Both demand blind, unthinking loyalty."

This is gibberish. The Catholic Church will not even accept the allegiance of any man whose mind has not studied, perceived and accepted the truth she presents. Tens of thousands find that truth acceptable and accept it every year. Her totalitarianism is exactly the same as that of the banker and tradesman who demand of their customers total acceptance of the truth that two times two makes four.

The Catholic Church serves one God, believes in the oneness of truth, and tries to convince all men that Christ gave but one means of salvation.

Oxnam's religion accepts many gods, as conceived by his variegated followers, maintains that truth is neither important nor one, as proved by the variations in religious truth that he approves, and admits of many divergent roads to salvation, as manifested by the opposites he has tried to bring together in unity. It is not strange, therefore, that he feels such animosity for a Church that attracts so many by offering them unity.

The illogic of his prejudice is nowhere

more evident then in the following statements. On the one hand he says "the Catholic Church has become so . . . allied with military and feudal reaction that the common people are turning from it . . . it is fighting for its life." On the other hand he also says "it is ready to summon the world to holy war to salvage its power, its property and its prestige."

Well, now! If the common people are turning from it and it is engaged in a fierce battle for existence, who in the world is going to answer the summons to a holy war? Who is going to fight for its power and prestige? Who will listen to the last gasp of a dying church and rise to restore it to life and power?

There have always been, in history, gadflies of prejudice buzzing around the rock. When winter comes, gadflies disappear and rocks remain.

### Readying Minds

The progress of the Church in the United States is good. Over 100,000 converts each year are not a trifle.

Still, in view of the millions of pagans and near pagans from ocean to ocean and from Canada to the gulf, greater numbers of conversions must take place each year if even a dent is to be made in the density of error, indifference and atheism that affect our people.

But how are these conversions to be brought about? That is the problem that besets the minds of the zealous. Souls are being lost because men and women are not *persuaded* to settle their doubts about religion and to subscribe to that which they suspect in their hearts may be the true religion. How are they to be persuaded?

Surely not by too militant an attitude towards heresy and unbelief. And not by too controversial an attitude. Mere

arguments will not and cannot supply the *faith* necessary for entry into God's religion.

Great sanctity is one solution of the problem. St. Francis de Sales went into an area infested with Calvinists and came out with thousands of converts to his credit. St. Francis Xavier went into India and baptized over a hundred thousand pagans before he left. So it has been with almost all the great saints.

Is there anything that ordinary people—those who lay no claim to high holiness—can do to spread the Faith? Gretta Palmer says that there is much that they can do. In one of her syndicated columns she writes:

"The zealous Catholic knows that it takes many apparently casual contacts to make up a conversion, and that a talk about the faith with a non-Catholic friend this year may join with a hundred other minor influences to bring him in ten years from now. The most brilliant and persuasive priest cannot bring belief to a listener who is not spiritually ready for instruction. Ready-ing the minds of our friends is a job the rest of us can always do."

The resolution that some Catholics take never to discuss politics or religion with their neighbors is a cowardly attitude. They do not have to *fight* with their neighbors over religion. They do not have to argue. But they can, when the occasion arises, *explain* their religion. *That* may be the casual contact necessary for an eventual conversion.

If all Catholics were of one mind concerning this, there would be far more than 100,000 conversions each year in the United States.

### Female Casualties

A news report came out recently from the Veterans Administration in

## *The Liguorian*

which it was stated that 14,544 female veterans of World War II are receiving compensation for service-connected disabilities. Of these 14,544, *thirty per cent* are suffering from psychiatric disease.

It would seem from this that the army, navy and marines are not the proper locale for women, even though women in the service see no combat and undergo no danger other than that which might come from a typewriter, a mess kitchen or the steering wheel of a jeep or command car. If women had been forced to enter combat during the war, it is clear from the statistics that there would be no problem of compensation for the Veterans Administration to settle. Simply there would be no women veterans left. Thirty per cent have mental or nervous trouble without combat. Thirty per cent more would have had mental or nervous trouble as a result of combat. And the rest, according to the ordinary number of casualties in any given engagement, would have been killed.

These remarks are not made in disparagement of women soldiers. Women did a remarkable job in suffering the hardships of military life in order that our armies might more surely be victorious. All hail to them.

But the argument is won by those who maintained from the very beginning that a woman's place is in the home, keeping the home fires burning, and not in camps and barracks and army headquarters. There is no further need for an argument if it has been proved by the facts that every third woman who enters the service comes out a nervous or mental wreck.

There were few service men who wanted to see their girl friend or their

wife or their mother become a soldier. It was alright as long as it was somebody else's girl friend or wife or mother. But not the one close to them by ties of affection and of blood.

Anyway, probably the war would have been won without the immediate help of our American women. And there would not be the 5,000 psychiatric cases to sadden us and to remind us that wars are not over when the grass and weeds cover the scars that were made by the shells and the bombs.

### *Poor Chances*

It is, we are well aware, a thankless and in many instances a hopeless task to discourage Catholics who contemplate marriage with someone not of their own faith. But the following cold figures present an argument against mixed marriage which should give pause to any Catholic in such circumstances, who has any kind of a sense of responsibility for the welfare of his own soul.

The figures are based on a poll that was taken at Notre Dame University among the students on the subject of fidelity to one's religion. It was found that among the boys who came from a mixed marriage background (one parent Catholic and the other Protestant), 34 out of 100 had grown up without any religion at all, whereas among those both of whose parents were Catholic, 92 out of 100 were practicing Catholics themselves.

If these figures can be taken as average for the whole country, and considering that only boys were involved in the poll—not girls, the inescapable conclusion is that if you marry a non-Catholic, the chances are 2 to 1 against your children carrying their faith into maturity.

Now undoubtedly in that judgment of the human soul before Christ which will take place in the very instant after death, one of the main things that will be brought up in the case of married people is how they have discharged the responsibilities of their state in life. Among those responsibilities for Catholics must certainly be numbered the obligation of handing down the faith to one's children. One is inclined to wonder how the Catholic parents of those 34 out of 100 boys will fare in that dread accounting. Will they be able to plead ignorance? Will their shortsightedness before marriage excuse them from the penalty of their neglect?

It is worth serious reflection—particularly on the part of those most nearly concerned.

### *Movies At Home*

There is considerable and justifiable alarm in movie circles these days over the fact that as television is introduced into more and more homes, attendance at movie houses correspondingly falls off. The *Exhibitor*, trade journal for the film trade, estimates that movie going drops from 20 to 30% when programs are televised. Whether or not this is an unmitigated evil depends, of course, on your vantage point. If you are running a movie theatre, you will doubtless take a dim view of TV and all its works. If you feel that it might be a good thing for the members of a family to spend more time at home, you will welcome this unexpected ally.

The *Exhibitor*, commenting on the rapidly changing entertainment world, had this to say in an editorial signed by the editor, Jay Emmanuel: "(The

drop in attendance at movies) will astound no one, as it is perfectly obvious that when a family shells out from \$200 to \$1000 for a television set, it will try to get its money back via the watching and listening routes as often as possible."

We find this comment faintly amusing, suggesting, as it does, that anyone who purchases a TV set will carefully total up the number of shows he sees via the new medium, and derive enjoyment from them only to the extent that he realizes how much money he is saving. Entertainment in our day is a highly commercialized affair, and maybe when all is said and done, that is what's wrong with it. The film industry is full of people in responsible positions who know the value of a dollar to the last mill, but whose vision is astigmatic when it comes to distinguishing between the artistic value of a burlesque show and a Shakesperian tragedy. Artistic value to them is represented by weight and number; if in one movie, a dancing team makes a hit, they reason that a show with 600 dance teams on a stage half a mile long should be 600 times more of a hit, and they are distressed and amazed when the public studiously avoids their million dollar floperooes, and choose to attend some simple unpretentious little film.

These commercial-minded entertainment specialists are of course scrambling madly to gain a foothold in the TV medium. We hope, but without much optimism, that the exigencies of the new world of make-believe will help them to develop the rudiments of an artistic conscience.

### *Headline*

Cemetery Workers on Strike—Get along with Skeleton Crew.





# Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

## THE LAST THINGS

### 2. *Purgatory:*

The first heretic to deny the existence of Purgatory was the infamous Arius, in the year 340. Others later imitated him, notably Luther and Calvin, the former maintaining that it could not be proved from Sacred Scripture, the latter terming it a malicious invention of the devil. But the Holy Catholic Church assures us that there is a Purgatory, just as there is a hell, supporting her doctrine with evidence from Sacred Scripture. For instance, in the second book of Machabees we read: "It is a holy and wholesome thought to pray for the dead that they may be freed from their sins." And in the Gospel according to St. Matthew, Christ Himself solemnly proclaims: "Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing." There is, therefore, in the other life a place from which one can depart after having satisfied for all light faults. For it is certain that there are sins which of their very nature are venial and should one die in such a condition, he could be sent neither to heaven, since nothing unclean can enter there, nor to hell, for he is still a friend of God. There must, therefore, be an intermediary place, Purgatory, where one can be purified of all such light faults.

In another passage of the Gospel according to St. Matthew (12/32) occurs this very striking statement of Our Lord: "He that shall speak against the Holy Ghost, it shall be forgiven him neither in this world, nor in the world to come." St. Gregory, commenting on this passage remarks that we must therefore, admit the existence of a cleansing

fire, which after the judgment purifies the soul of its lighter faults. This doctrine has been proclaimed by many of the Fathers of the Church, and before the Council of Trent, was defined by the second Council of Lyons and the Council of Florence.

Regarding the pains of Purgatory, beyond a doubt, the greatest which these loving souls, who love God with all their powers, will be required to suffer is that of being separated from their divine Spouse and deprived of the happiness of seeing Him face to face. Great though their other sufferings may be, all of them together are as nothing in comparison with this privation of the vision of God: the souls would willingly suffer all of the other pains, increased a million times, if only they could be admitted to contemplate their God.

There is, however, a certain amount of speculation among theologians as to the nature and intensity of the other sufferings of the souls in Purgatory. Saint Thomas, for instance, says that every pain of sense in Purgatory surpasses the greatest suffering in this life. And Saint Augustine agrees, saying that the fire of Purgatory is more painful than all the afflictions that one can endure on this earth. St. Bonaventure, however, denies that every suffering in Purgatory is greater than every pain of this life; for, while the soul is subjected to the privation of God, Who is the Sovereign Good, this suffering is, nevertheless, lessened by the certitude of possessing Him in a short while; and the nearer the time approaches when it will be admitted to contemplate Him, all the more does the suffering lose its

intensity.

Many theologians, also, in times past, have called into doubt the existence of punishment by fire in Purgatory. This was, in fact, the subject of many heated disputes between Greek and Latin theologians during the Council of Florence: the Greeks maintaining that the souls in Purgatory were afflicted only by darkness and sorrow, the Latins that the holy souls suffered the punishment of fire. (*Editor's note:* When theologians speak of the 'fire' of hell and purgatory, they mean a material fire, which cannot, of course, naturally afflict a spiritual substance, such as is the human soul, but which is endowed with a special quality by almighty God whereby it binds the soul to this special place of torment.) Those who held for the existence of the fire of Purgatory in the Council of Florence based their argument on the text of St. Paul in his first letter to the Corinthians: "The fire shall try every man's work, of what sort it is. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." The Greeks, in the end, agreed with the Latins, and today there is little disagreement among theologians as to the existence of fire in Purgatory.

St. Thomas also remarks that it is possible that the mere presence of the demons, permitted by God, will be a subject of torment for the holy souls, but that they themselves will not be able to subject the souls to any species of punishment. For it would not be just that, after having triumphed over their enemy, they should again be subjected to torment by him.

As to the duration of the sufferings of Purgatory, there can be no certainty. Some have speculated that it can be measured in years, the sufferings not to endure longer than ten years. Such opinions, however, have been condemned

by the Church. The sufferings, therefore, may extend beyond ten years; and St. Augustine maintains that certain souls will not receive the complete remission of their sins before the day of the last judgment.

Beyond a doubt, it is true that these saintly prisoners are afflicted with great suffering, but they endure all with patience, resignation and the most complete peace: they 'rest in the sleep of peace', as is said of them in the Canon of Holy Mass. They actually love God with all their powers, and make continual acts of love, or, to speak more correctly, an uninterrupted act of love. This act is of its nature a most intense one, for these souls have acquired the treasure of perfect charity. Such charity cannot possibly remain inactive in a soul separated from its body, for it is the body alone which can prevent in it the production of the acts of love. Nor can the severity of its torments prevent this by acting upon the organs of the body, for the soul is separated from it.

Though fully aware that they were but the wildest of guesses, theologians have even hazarded opinions as to the site of Purgatory. St. Thomas, and others more commonly agree with him, explains that it is most probably situated in the bowels of the earth, but far from the gates of hell from which it is entirely separated by an immutable decree of almighty God.

Some have advanced the opinion that certain souls in Purgatory are afflicted with sufferings equally as painful as those of the damned. But this is an outlandish view, for the sentiments which animate the souls of the damned differ widely from those of souls already saved.

Luther and many of his followers even went so far as to maintain that certain souls would remain in doubt as to their eternal lot—as long as they

## *The Liguorian*

were not perfectly purified. Such stupidity! Besides being condemned by Pope Leo X, this opinion of Luther contradicted his own doctrine. For he held that the Christian acquires certitude of his salvation by faith during this life. Then, how can the souls in Purgatory remain uncertain in this regard?

The truth is: all the souls in Purgatory are certain of their eternal salvation. Having departed this life in the state of grace, they have already received, in their particular judgment, assurance of eternal life. They possess this certainty, moreover, in the very tranquility of their conscience, which assures them of their salvation as a re-

sult of the resignation and peace with which they endure their sufferings. The love itself which they bear for God gives additional certainty of possessing the eternal kingdom, and they rejoice in the assured hope of one day seeing God face to face, knowing full well that the damned can no longer love God nor hope ever to see Him. It is for this reason that we can pray in the Canon of the Mass: "Remember, also, O Lord, Thy servants who have gone before us with the sign of faith and rest in the sleep of peace"; for we could not pray thus if these souls were uncertain of their salvation.

### *Footnote on Progress*

The clean and sanitary condition of our hospitals nowadays makes it difficult for us to appreciate the terrible conditions of three centuries ago, when St. Camillus of Lellis began his work of reform. Crowded to the bursting point with the sick, reeking with filth and overrun with rats and lice, these ancient hospitals represented a supreme test of the charity of any man who dedicated himself to work within their wards.

According to actual figures that have come down to us, out of 3,503 infants on the register of one particular hospital at that time, 2,672 had died. In another hospital 10,000 sick were cared for in the years 1549-50, and of that total, according to the hospital register itself, 9,028 had died there.

### *Averages*

Here are some averages, as reported by Harold Helfer in the *Victorian*:

The average man is 30 years old, five feet, ten inches in height, weighs 150, has only half his teeth, and earns between \$2000 and \$2500 a year.

The average American uses 26 pounds of soap in a year.

The average age of mothers at the time of the birth of their first child is 23 years.

An average family in the United States has 3.8 persons.

An average of 9000 new books is published each year in the U. S.

The average automobile in the United States today is eight and one-half years old, and the average automobile driver covers 8,139 miles per year.

The average male life expectancy is now 65½ years, a gain of 15 years since 1900. The average woman's life expectancy is 69 years, an 18 year gain since 1900.

This despite the fact that the average American drinks 155 bottles of soft drinks every year.



Conducted by T. Tobin

## CATHOLIC AUTHOR OF THE MONTH

REV. JOSEPH GEORGE KEMPF, 1893-

Writer on Youth.

### I. Life:

In Evansville, Indiana, Joseph and Katherine Daum Kempf were blessed with a son, Joseph George, on September 27, 1893. His preliminary education was received in the parochial and public schools of his birthplace, and the complete seminary training at St. Meinrad's. In 1918 he was ordained to the priesthood. Further education was obtained at the Catholic University and Fordham. The latter school awarded him the degree of Ph. D. in 1927. Father Kempf did parish work until the time of his appointment as professor at St. Mary's-of-the-Woods College. At the college he teaches classes in sociology and is director of the summer course in religious teaching for the Sisters of Providence. Father Kempf is a member of various academic societies.

### II. Writings:

The priest's great interest in youth is seen from his writings. His first published work was a translation of Father Vermeersch's book: *Religious and Ecclesiastical*

*Vocation*. In *The Questions of Youth* detailed answers to many of the fundamental problems of the young are furnished. This book makes a wonderful reference work for all who are engaged in working with young people. As chaplain at St. Mary's College he has acquired experience in the direction of sisters and this experience has resulted in *New Things and Old*, a series of essays on the religious life. The principles of psychology are brought to bear on the aspects of conventual life. Besides these books, numerous articles have appeared in the Catholic press.

### III. The Book:

*Helping Youth to Grow* is a book that enables older people to understand the young. The basic uncertainty of the adolescent is well portrayed. There are chapters on the impulse to rebel, the problem of sex and the doubts of faith. Those who read *Helping Youth to Grow* and follow its maxims will be sympathetic counsellors and friends of the young.

## OCTOBER BOOK REVIEWS

**Chaplain at the South Pole**  
*Strong Men South*. By Rev. William J. Menster. 206 pp. Milwaukee: Bruce Publishing Co. \$2.75.

In November, 1946, Naval Chaplain Father William J. Menster of Dubuque was chosen to accompany Admiral Byrd on

his fourth trip to the South Pole. *Strong Men South* is the story of the expedition. The humorous and the tragic details of the journey through the ice, as well as bits of scientific information are the subject matter of the book. As a priest many of the facts about the religious life of the men are nar-

rated. One of the most impressive parts is the description of the first religious services and the first Mass on the Antarctic continent at Little America. At this time the continent was dedicated to the service of God, in a manner reminiscent of the action of the early American explorers.

This is a very personal memoir of a great journey. Some of the spell of the Antarctic is found in the account. It is this spell of which Admiral Byrd writes in the foreword: "The whole Antarctic might be referred to as a mighty cathedral of glittering ice and painted sky erected by the Lord's own hand. Far from the turmoil and temptations of the world, it is the ideal retreat for those who would find a more intimate touch with the infinite Greatness and Goodness."

### Catholic Carolinian

*William Gaston, Carolinian.* By J. Herman Schauinger. 242 pp. Milwaukee: Bruce Publishing Co., \$3.25.

An increasing interest in Catholic Americana has been manifested in a number of recent historical and biographical books. One of the latest works is the biography of William Gaston, U. S. Senator, Judge of the Supreme Court of North Carolina, and Catholic gentleman. Gaston lived in the period between the Revolutionary and Civil wars and was known and respected by the great persons of the day, Webster, Calhoun, Marshall, Clay and Jackson. The young Gaston was the first student ever to enroll at Georgetown University. Bishops Ireland and Bruté were great personal friends of the eminent jurist. The author summarizes his impressions in these words: "Gaston was always a pious Catholic; his religion influenced his daily actions and perhaps sometimes his decisions upon the bench. His children were often edified to see their father, walking up and down the grape arbor in the back yard reading his prayers from a missal or some other prayer

book. It can truthfully be said that he was the greatest Catholic of North Carolina, for the State has never produced another to equal him."

Mr. Schauinger, the professor of History at the College of St. Thomas, has made good use of his research in this readable biography.

### Catholic Heroes

*All-Stars of Christ.* By Robert G. North, S. J. 187pp. Milwaukee: Bruce Publishing Co. \$2.50.

Here are fifteen real men who lived according to the ideals of Christ. One of them is canonized, but all of them were heroes of God. St. Sebastian lived and died as a Catholic soldier; Joe Sullivan, Captain and tackle of Notre Dame's football team in 1936, offered up his life for his father; Antony Molle-Lazo died as a martyr in defense of the sisters of Red Spain. These are only three of the *All-Stars of Christ*. Father North has written some fine biographical essays which will appeal not only to boys but to everyone.

### Man's Destiny

*Man's Last End.* By Joseph Buckley, S.M., S.T.D. 249 pp. St. Louis: B. Herder Co. \$3.50.

When Father Buckley was a student at the Angelicum University in Rome from 1927 to 1931, he became interested in the relationship between the natural and the supernatural orders. The present work is the final result of the studies begun in Rome and completed at Notre Dame.

The precise problem raised is this: does man have a definite end in the natural order, or does he merely strive after happiness in general? In the supernatural realm man's last end is the beatific vision. But the author holds that man does not have God as the necessary goal of his activity in the natural order. The importance of this problem is twofold. First, it

## The Liguorian

shows the distinction between the two levels of man's life and secondly, it reveals more about the goals of the modern pagan. The problem is handled in a thorough, scholarly manner with texts from the philosophers and arguments from reason. The position of the author is not held by all Catholic philosophers and his conclusions will stir up dissent.

### Meditations for Religious

*Liturgical Meditations for the Entire Year.*

By the Sisters of St. Dominic. Vol. I. From Advent to the Ascension. 533 pp. Vol. II. From the Ascension to Advent. 479 pp. St. Louis: B. Herder Co. \$10.00 the set.

The Dominican Sisters of Adrian have decided to publish the meditations that have been in use in their own community. Each meditation is divided into three short points. A scene from the Gospel or the life of a Saint is made the subject for three different reflections. Each meditation closes with a text or an aspiration.

The book has the advantage of being simple in style and suggestive rather than exhaustive in its matter. The natural predominance of Dominican Saints and Beatified make it especially suitable to religious of the same order. It is doubtful whether the inclusion of three widely different considerations in one short meditation is good or not. The present reviewer would prefer to see a more unified subject matter in each meditation.

### The Natural Law

*Social Ethics. Natural Law in the Modern World.* By J. Messner, J. U. D., Dr. Econ. Pol. 1018 pp. St. Louis: B. Herder Co. \$10.00.

J. J. Doherty has translated this monumental work from the German manuscript. *Social Ethics* is a complete discussion of the role of the natural law in the various social groups of the modern world. The four

main sections of the work consider: 1. The Foundation of the Natural Law; 2. The Ethics of Society; 3. The Ethics of the Political Community; 4. The Ethics of Social Economy. The nature of man as a social being is the basis of the natural law. This is truly a comprehensive treatise that will be read by the scholar and used as a reference work by the student.

### Mental Prayer for Laity

*Guide in Mental Prayer.* By Rev. Joseph Simler, S. M. 167 pp. St. Meinrad: Grail. \$2.00.

*Scale the Heights.* By Canon Paul Marc. Translated by Rev. Joseph Fredette. 236 pp. New York: Frederick Pustet Co. \$3.00.

The twentieth century has been called the age of the laity and this has been manifested in the lay movements such as Cane conferences, retreats, and Catholic Action. With the emphasis on lay activity there has also arisen an insistence on the spiritual life of the people. Countless books have been issued with the purpose of intensifying the Catholic life of the people in the world. Two such books are on the desk of this reviewer now.

*Guide in Mental Prayer* is a practical instruction in the art of prayer. After considerations on the necessity of mental prayer, Father Simler examines the preparation and the body of the meditation. Mental prayer is then shown in relation to other exercises of piety and difficulties are examined. The author has prepared a very simple and effective introduction to mental prayer for the religious and lay person.

*Scale the Heights* developed from talks given by a French Pastor to members of his flock gathered together in Literary Circles. Their purpose is to arouse all of us to the reality of the supernatural life that we should lead. The Mass, time, Blessed Virgin, value of work, and meaning of happiness are some of the reflections in the book. These thoughts will draw forth thoughts and resolutions in the minds of the readers.



## The Liguorian

### BEST SELLERS

A Moral Evaluation of Current Books, published at the University of Scranton

#### I. Suitable for all classes of readers:

The Mudlark—*Bonnet*  
 Guard of Honor—*Cozzens*  
 Cardinal Mindszenty—*Fabian*  
 Rest and Be Thankful—*MacInnes*  
 The Irish—*O'Faolain*  
 My Lamp is Bright—*Smith*  
 Fraternity Village—*Williams*  
 The Next Thing—*Sister M. Carroll*  
 It Happens Every Spring—*Davies*  
 Cannon Hill—*Deasy*  
 You and Thousands Like You—*Dudley*  
 If Russia Strikes—*Eliot*  
 Thank God for My Heart Attack—*Harrison*  
 The Road to Damascus—*O'Brien*  
 Burnt Out Incense—*Raymond*  
 In the Land of Jim Crow—*Sprigle*  
 Father of the Bride—*Streeter*

#### II. Suitable for adults only:

A. *Because style and contents are too advanced for adolescents:*

A Summer's Tale—*Brace*  
 Henry VIII—*Maynard*  
 The Wisdom of Catholicism—*Pegis*  
 The High Cost of Vengeance—*Uitley*  
 The Doctor Wears Three Faces—*Bard*  
 The Track of the Cat—*Clark*  
 The Negro in the United States—*Frazier*  
 Trained for Genius—*Goldring*  
 Devil's Food—*Grant*  
 Left, Right and Center—*Lens*  
 Death of a Salesman—*Miller*  
 The Last Miracle—*Vollmoeller*  
 Let 'Em Eat Cheesecake—*Wilson*

B. *Because of immoral incidents which do not, however, invalidate the book as a whole:*

High Jungle—*Beebe*  
 The Robber—*Broker*  
 Let Love Come Last—*Caldwell*  
 After the Storm—*Hale*  
 A Rage to Live—*O'Hara*  
 No Wall So High—*Powers*  
 Epicurus My Master—*Radin*  
 The Bubbling Spring—*Santee*  
 Twilight on the Floods—*Steen*  
 Tomorrow We Reap—*Street*  
 The Spectacular San Franciscans—*Altrocchi*  
 Fear, War and the Bomb—*Blackett*  
 The Big Secret—*Colby*  
 Beulah Land—*Davis*  
 Behind the Curtain—*Gunther*  
 Nineteen Eighty-Four—*Orwell*  
 Pink Magic—*Runbeck*  
 Come Clean, My Love—*Taylor*

#### III. Suitable only for the very discriminating reader:

The Man Who Made Friends with Himself—*Morley*

#### IV. Not recommended to any class of reader:

Pride's Castle—*Yerby*  
 Hunter's Horn—*Arnow*  
 Playtime is Over—*Davis*  
 Irene—*Marsh*  
 The Melodramatists—*Nemerov*  
 Inishallen Fare Thee Well—*O'Casey*  
 O Careless Love—*Skidmore*  
 Elephant Walk—*Standish*  
 The Mature Mind—*Overstreet*  
 Lead, Kindly Light—*Sheean*

### BOOKS RECEIVED

BRUCE PUBLISHING CO.: *From God to God*. By Stephen J. Brown; *Mary and Joseph*. By Denis O'Shea. *Days Beyond Recall*. By Roger B. Dooley.

B. HERDER CO.: *Reason to Revelation*. By Daniel J. Saunders. *The Riches of the Missal*. By Jean Vagaggini, O. S. B.

MARIAN FATHERS: *Madonna of Nazareth*. By Rev. S. J. Draugelis.

MARQUETTE UNIVERSITY PRESS: *St. Thomas Aquinas On Spiritual Creatures*. Translated by Marcy Fitzpatrick and John J. Wellmuth, S. J.



## Lucid Intervals

A little girl was proudly showing her playmate her new home.

"This is daddy's den," she said. "Does your daddy have a den?"

"No," was the answer, "he just growls all over the house."

A native Missourian arrived at the gates of heaven and sought admittance from St. Peter

"Where are you from?" inquired the genial gate-keeper.

"Missouri, sir."

"Well," said the saint, "you can come in, but you won't like it."

Teacher: "Unselfishness means going without something you need, voluntarily. Can you give me an example of that, Junior?"

Junior: "Yessum. Sometimes I go without a bath when I need one."

My little boy had gone to Sunday school for the first time. When he returned I asked him. "What did you learn today, darling?"

"Oh, Mommie, I learned about the first man."

"What was his name, dear?"

"Adam."

"Did you learn anything else?"

"Yes, Mommie. I learned about the first woman."

"And what was her name?"

He thought for a while, then his face lighted with recollection. "Madam!"

Young man: "Sir, I want to marry your daughter."

Father: "Have you seen my wife yet?"

Young man: "Yes, but I still prefer your daughter."

A man answering an advert for a chauffeur's job was being examined by the car owner. He was asked if he had travelled much.

"Yes sir," replied the prospective chauffeur.

"All right," said the car owner, handing him a road map, "Let's see you fold it."

"Say, Tex, have you met your new neighbor, Jenkins?"

"Well, we've howdied but we haven't shook."

The dentist asked his new patient if he had been anywhere else before coming to see him.

"Only to the village druggist," said the patient.

"And what idiotic advice did he give you?" asked the dentist with the professional man's usual contempt for the layman.

"Why, he told me to come and see you," said the patient innocently.

The cook who had been there for a long time was about to quit the employ of a family whose domestic bliss was marred by frequent quarrels. Her mistress was sorry to lose her and wanted to know why she was leaving.

"What's the matter, Clara?" she asked, "haven't we always treated you as one of the family?"

"Yes, ma'am," said Clara in a determined voice "and I've stood it as long as I'm going to."

Mistress, hearing crash from the kitchen: "More dishes, Mary?"

Mary: "No, Ma'am, less!"

---

---

## *Shopping Early?*

There is a very pleasant and rewarding feeling about having most of your plans for Christmas shopping made and carried out early. Last minute rushes are distasteful and last minute ideas are often not the most appropriate.

There are three classes of people for whom **The Liguorian** may be the best gift you could give them.

1. Friends, Catholic or non-Catholic, whom you know to be fond of good reading, and constantly on the look-out for good things to read.
2. Non-Catholic friends or acquaintances who have often manifested an interest in Catholic teachings and practices by asking questions.
3. Friends whom you know to be undergoing a serious trial of some kind, perhaps that of sickness, or one connected with marriage, or with faith.

**The Liguorian** is designed for all such people, and designed, therefore, to constitute a most welcome Christmas present. Put them on your list for a year's subscription. Do it now, and leave the work to us.

**As a Christmas present, please send *The Liguorian* for one year to**

**Name** .....

**Street and No.** .....

**City** ..... **Zone** ..... **State** .....

- ☐ Please start gift with the December (Christmas) issue.
- ☐ Please send Christmas greeting card in December with announcement of this gift from
- .....



# Motion Picture Guide

## UNOBJECTIONABLE FOR GENERAL PATRONAGE

### Reviewed This Issue

Abbott & Costello Meet the Killer  
Air Hostess  
Battleground  
Blazing Trail, The  
Christopher Columbus  
Down Memory Lane  
Gefährliches Spiel (German)  
Kater Lampe (German)  
Mr. Soft Touch  
Mysterious Desperado  
Silver Butte  
South of Rio  
Trail of the Yukon  
Weaker Sex, The  
West of Eldorado  
Wyoming Bandit  
Yes Sir, That's My Baby

### Previously Reviewed

Adventure in Baltimore  
Africa Screams  
All Over Town  
Arctic Manhunt  
Arson, Inc.  
As You Like It  
Brand of Fear  
Canadian Pacific  
Come to the Stable  
Connecticut Yankee in King  
Arthur's Court  
Crashing Through  
Daughter of the Jungle  
Desert Vigilante  
Down to the Sea in Ships  
Flaming Fury  
Frontier Investigator  
Frontier Revenge  
Green Promise, The  
Guinea Pig, The  
Gun Runner  
Home in San Antonio  
Home of the Brave  
Illegal Entry  
In the Good Old Summer Time  
It Happens Every Spring  
Jiggs and Maggie in Court  
Laramie  
Law of the Golden West  
Law of the West  
Life of Riley  
Little Women  
Look for the Silver Lining  
Lost Boundaries  
Lost Tribe, The  
Ma and Pa Kettle  
Make Believe Ballroom

Mr. Perrin and Mr. Traill  
Mighty Joe Young  
Mississippi Rhythm  
Movie Crazy  
Mutineers, The  
Outlaw Country  
Place of One's Own, A  
Prince of the Plains  
Professor, My Son (Italian)  
Red Menace  
Ride, Ryder, Ride  
Riders of the Whistling Pines  
Rim of the Canyon  
Rustlers  
Rusty Saves a Life  
Sand  
Scott of the Antarctic  
Secret Garden, The  
Shamrock Hill  
Sheriff of Wichita  
Singin' Spurs  
Special Agent  
Stagecoach Kid, The  
Stratton Story, The  
Susanna Pass  
Take Me Out to the Ball Game  
Top O' the Morning  
Trail's End  
Trouble Makers  
Tulsa  
Tuna Clipper  
Window, The  
You're My Everything

## UNOBJECTIONABLE FOR ADULTS

### Reviewed This Issue

Black Shadows  
Blue Lagoon  
Daring Caballero  
Follow Me Quietly  
It's a Great Feeling  
Johnny Stool Pigeon  
Law of the Barbary Coast  
Madam Bovary  
Red Light  
Ringside  
Slattery's Hurricane  
Temptation Harbor

### Previously Reviewed

Act of Violence  
Any Number Can Play  
Barkleys of Broadway, The  
Bells of San Fernando  
Big Jack  
Big Steal, The  
Blind Goddess  
Broken Journey  
Canterbury Tale, A

City Across the River  
Daughter of the West  
Doolins of Oklahoma, The  
Esther Waters  
Fan, The  
Fear No Evil (Italian)  
Fighting O'Flynn, The  
Great Sinner, The  
Guaglio (Italian)  
Hamlet  
Hellfire  
Highway 13  
His Young Wife (Italian)  
Homicide  
House of Strangers  
I Cheated the Law  
Interference  
I Shot Jesse James  
Johnny Allegro  
Judge Steps Out, The  
Kazan  
Knock On Any Door  
Lady Gambles, The  
Last Bandit, The  
Man-Eater of Kumaon  
Massacre River  
Miss Mink of 1949  
Mr. Belvedere Goes to College  
My Brother Jonathan  
My Brother's Keeper  
My Dream Is Yours  
Night Unto Night  
Omoo-Omoo  
Once More My Darling  
Once Upon a Dream  
One Last Fling  
Parole, The  
Piccadilly Incident (British)  
Portrait of Jennie  
Quiet One, The  
Red, Hot and Blue  
Reign of Terror  
Rimfire  
Roughshod  
Savage Splendor  
Scene of the Crime  
Secret of St. Ives, The  
Search for Danger  
Sorrowful Jones  
State Department—File 649  
Streets of San Francisco  
Take One False Step  
Undercover Man  
Walking Hills, The  
Woman Hater  
Woman in the Hall, The  
Woman's Secret  
Woman Trouble (Italian)  
Younger Brothers.